CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 26.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JUNE 27, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

THE PREFACE TO JEAN PAUL'S LEVANA OR TREATISE ON EDUCATION. NO. II.

Why is there from everything an anthology—a gleaning of flowers or weeds—but only no vintage and fruit-gleaning as yet from the innumerable books on Education! Why is even so much as a single good observation and Rule suffered to be lost, merely because it lies immured in some too thick and heavy work, or flutters about in a one-leaved book, e. *g.*, in a note of Invitation? For dwarfs and giants, even in the shape of books, do not live long. Our age, that balloon and sky-ship, which at once by lighting new lamps and by casting old ballast, has been rising higher and higher, might, methinks, now have done with the casting out, and rather gather in than fling down the old.

However little such a discordant collect of thoughts could teach Rules themselves: still it would awaken and sharpen the Educational sense which points them out. Hence every mother—but still better every bride—should read another sort of work even though it were of many volumes and pages, for instance, the great Revision work of Education, to which no people has any counterpart—and thereby fashion and polish herself on all sides, like a jewel, that so the maternal Individualty may find out, spare, respect and elevate the dark Individualty of the child.

Something different from such a progressive cabinet of noble thoughts, or certainly from my weak Levana with her Fragments in her arms, must always be a regular, complete system of Education, which one and another have already written or will write. It is hard, I mean the end, not the means. For it is easy, to despatch the Bookmaker's paste in quest of the Bookbinder's paste, and glue a thousand appropriated thoughts together with five original ones, provided one only remarks candidly in the preface that he has availed himself of the labors of his predecessors, and yet does not quote a single one in the work itself, but sells the reader such a miniature lending Library in one volume for a spiritual fac simile. How much better would a gap-maker be here than a gap-mender! How much better would it be, if these gregarious authors (namely such as march along in a friendly manner by hundreds the self-same way, with a uniform natural tone) would wholly die out, just as in tropical countries (according to Humboldt) there are none of those gregarious plants which give such a uniformity to our woods, but by the side of every tree a new one blooms. A day book about an ordinary child would be better than a book about children by an ordinary author; yes! any man's Doctrine of Education would be significant, provided he only wrote, what he did not copy. Unlike a mere individual of a flock, the author should always say only I and not another word.

The first volume of this work treats more copiously the budding time of the child, than the second and third do the blooming season. In the first comes, as it were, the Academical Triennium, (Three years) after which and not till then, the soul's gate, speech, opens, the object of care and watching. Here Educators are the Hours, who open or close the doors of Heaven. Here is still the right Education possible, the *developing;* by which the long second, the *correcting* or counter-Education might be saved. For the child—still in his native innocence, before the parents have been their tree-serpents—while speechless and still inaccessible to oral poisoning—trained only by usages not by words and reasons—on the thin, slender point of sense so much the more easily and widely swayed—for the child on this boundary line between the man and the ape, in these years, when man after the gloomy oyster-life of a solitary fœtus, comes for the first time into society and receives from it form and complexion, the weightiest question is decided. The parental hand cover up and shade the budding kernel, but not the blooming tree. All first mistakes are consequently the greatest; and spiritual diseases, unlike the small pox, are the more dangerous, the younger one has them. Every new Educator has less influence than the one who preceded him, until at last, taking the whole of life for a school, a circumnavigator of the world gets not from all nations put together so much training, as from his nurse.

At least with the most fervent love for the little beings, the light little flower-gods in a swiftly fading Eden, is this book written; may *Levana*, the motherly goddess, who was supplicated formerly to lend Father's father's hearts, hear the prayer which the title of the Book makes to her and thereby justify both the one and the other. Alas! either politics or science robs the father of his children half of the time; the education of most is only a system of rules, to keep the child a couple of writing tables distant from their body and to form him more for *their* ease than for *his* efficiency; at the farthest a few times in a week amidst the storm and wind of passion to measure out to him so much meal of teachings as he can dust out. But I should like to ask the business men, what training of souls repays with more immediate satisfaction than that of the innocent ones, who are like Rosewood, which diffuses a flowery fragrance, while one is working it into shape! Or what is left at present to the falling world—amid so many ruins of the noblest of antiquity—but children, the pure ones, not yet adulterated by any eye or city! They only can, in the spirit of a higher purpose than that to which children were once devoted, behold in the magic crystal, futurity and truth, and with their eyes yet bandaged draw from the wheel of fortune the richer destiny. The private, household word, which the father utters to his children, is not caught by this age; but, as in whispering galleries, it is heard loudly at the far end and by posterity.

It would be, therefore, my greatest reward, if, after twenty years, a reader just as many years old should express his thanks to me, that the Book which he is then reading, had been read by his Parents. C. T. B.

JEAN PAUL FR. RICHTER.

Baireuth, May 2, 1806.

"Sweet is the breath of morn,
Her rising sweet with charm of earliest bird."

"The pure air—the undisturbed possession of God and nature—the quiet bracing of the mind for its daily duties—the order and leisure which early rising secure, are an ample remuneration for every sacrifice of self-indulgence."

CHRISTIAN UNION.

There seems to be in the whole Christian world a strong desire for a more general union among those who bear the Christian name. We are so cut up into sects who look on each other with a constant jealousy, and find such barriers thrown accross the field of Christendom, that we have all begun to long for a more enlarged intercourse, and a more general sympathy. But how can this be brought about? By all the inferior sects, giving up their peculiar organizations and going back to the great dominant party, the Roman Catholic Church, or by cherishing the spirit of Christ as the great bond of union till individual and partizan peculiarities of discipline and opinion are melted down and almost forgotten in the warmth of our Christian love.—There is already some tendency towards this.—The following extracts from different papers might be greatly extended.

Dear Sir.—In answer to the inquiry, "What can the Christians, who are to assemble at ——, do to promote Christian union?" I answer, Much: and in various ways, especially the following, viz:

1. They can assemble as disciples of Jesus Christ, and in consequence of their union, by faith, to him.

2. They can act in the meeting as individuals only, on their own personal responsibility, and not as representatives of any civil or ecclesiastical organization.

3. They can unite in offering from the heart the same prayer which Jesus Christ, when on earth, offered for his people,—"That they all may be one," as he and the Father are one; that the world may know that the Father hath sent the Son, and hath loved him. (John xvii. 23.)

4. They can call no man, or body of men, "Master;" and can, in kind, plain, strong language, announce to the world "*the right and the duty*" of all his disciples to take the same course; because they already have one "master," even Christ, and *they are all brethren*. They cannot have another "master," without interfering with his rights, and disobeying his command. (Matt. xxiii. 10).

5. They can assert "*the right and the duty*" of every man who can read, and obtain a Bible, to hear the voice of God speaking to him in his own and telling him in the best way, as to matter and manner, words by which he may be saved, and by which, also, he may be furnished most thoroughly for every good work.

6. They can assert "*the right and the duty*" of every man to read some portion of the Bible daily; to seek the teaching of the Holy Spirit, that he may rightly understand, cordially believe, and faithfully obey it, and thus make it "a lamp to his feet and a light to his path."

7. They can assert "*the right and the duty*" of every man, if need be, and if practicable, to learn to read, that he may thus hear the voice of God and in the form which the "Holy Ghost teacheth;" and which is best suited to make his truth "spirit and life to the soul."

8. They can also proclaim "*the right and the duty*" of every man to *study* the Bible; to worship God, not only in secret, and in his family, but in public; and *in that form*, which, after all the light he can gain, he shall believe to be most agreeable to his will; to hear his gospel from his ministers; and then, to "search the Scriptures" *himself*, and judge whether what he has heard is according to the word of God.

9. They can assert "*the right and the duty*" of all who can, to assist all who need, in learning to read; in obtaining a Bible, and in studying it, that they may be able most intelligently to judge what the will of God is, and what they must do, in order most to honor him and do the greatest good. And in order to do this they can,

10. Announce to the world "*the right and the duty*" of every man to confine his secular business and cares to six days in a week; to take the Sabbath for rest; for the worship of God; the hearing of the Gospel: the searching of the Scriptures, and the promotion of the spiritual good of man; and by example, the diffusion of information, and kind moral influence, endeavor to persuade all men thus to "remember the Sabbath day and keep it holy."

11. They can, each in his appropriate sphere, exert their influence to put a Bible into every family, and to enable each soul to read it; and all can look upward to him who inspired it, that it may be found by experience to be "perfect, converting the soul;" and that a knowledge of it may be more desired and sought, by each individual, than gold, even much fine gold: because, in obeying it, "there is great reward." Its influence on the intellect, on the heart, and on the life, is GODLIKE. It breathes "Glory to God in the highest, on earth peace, good will to men." None need be afraid of its universal circulation, except those whose principles or practice are opposed to its author. And these have no right to obstruct its progress, or hinder men from reading, believing, and obeying it.

12. All the above mentioned things, each one, from love to Christ and those for whom he died, may, henceforward, exemplify, in his own practice; not in any case rendering evil for evil, but in all cases endeavoring, perseveringly, to overcome evil with good; living not unto himself, or unto his portion of the church, or even the whole church, or the state, but unto him who died for sinners and rose again; praying with all prayer and supplication in the spirit, that Christ may dwell in their hearts by faith; that being rooted and grounded in love, they may be able to comprehend more and more of the length and breadth and depth, and height, of that love of Christ which passeth knowledge, and thus be filled with the fullness of God. So will the prayer of Jesus Christ and his people be answered. They will become one, as he and the Father one, and will receive one another as he receives them, on account of their union, by faith, to him.

Thus they will keep "*the unity of the spirit*" in the "bond of peace," and find by experience that "the fruit of righteousness is sown in peace of them that make peace."

In proportion as your meeting and other meetings of disciples of Jesus Christ shall be instrumental in accomplishing the above mentioned objects, will be their success in promoting real, *scriptural, Christian union.*

With respect and esteeem,
I am truly yours, &c.,
JUSTIN EDWARDS.

Boston, May 30, 1846.

[Boston Recorder.

"The truths which the Holy Spirit employs in the conversion of sinners, are the truths on which all Christians agree, not those about which they differ." Thought momentous! thought glorious! [Carolina Baptist.

UNITY. "The only unity that ever will be attained before the Resurrection of the Just, on earth will be a unity of thinking differently, in love."

We know not who said that; but it is a golden sentiment, and worthy any true Protestant's head or heart. God never meant that all men in this world should think alike. This would defeat all the variety that gives beauty or elicits truth before the world. But he *did* design that men should love one another, even in the very midst of their differences. And to this high Virtue we are called by our *Christian* profession. He who hates his brother because he worships at another altar, is no Christian, no republican—no friend of God's designs or of Human rights. What an Eden this world would and might be, if we would agree and practice upon "a *unity* of thinking *differently*," and of doing this "in love." Brethren, let us all strive for this perfection. [Gospel Banner.

The sentence here quoted is from a Sermon by Rev. Charles Beecher, son, of Rev. Dr. Lyman Beecher.

"God is near you, he is within you. Yes, my friend, a holy spirit is seated within us, the careful observer of our good and our evil actions; a spirit which influences us more or less, precisely according to the encouragement it receives from us. Nobody is a good man without God. Is it possible for any one to rise superior to fortune without his assistance? He gives magnificent and upright counsels. He dwells in every truly good man. . . . If you behold a man unawed by dangers, unmolested by passions, happy in adversity, placed in the midst of storms, viewing mankind from a superior elevation, will you not regard him with veneration? Will you not say, this is something greater, and more excellent, than one would believe could be contained in this small body? A Divine power has descended there. A Heavenly influence informs and animates this excellent, moderated temper which proves all earthly things as beneath its notice, which smiles at the common objects of human hope and fear. A disposition so truly great, could not subsist without the support of the Deity. Therefore it is chiefly resident in these regions from whence it has descended. As the rays of the sun touch, indeed, the earth, but abide in that luminary from whence they emanate, . . . thus the great and holy soul, which was given for this very purpose, that we might have a more intimate knowledge of divine things, is conversant indeed among us, but adheres to its original. Its dependendence, its views, its objects are there. It is interested in *our* concerns like some superior being. [Seneca.

It is often useful for us to know how we are looked upon by others, especially by those who tho' not of us, have a friendly interest in us. It is for this reason, as well as on account of some valuable hints which it contains that we publish below a considerable part of an article in the Practical Christian, entitled,

IMPRESSIONS OF ANNIVERSARY WEEK.

Twenty of the members of Hopedale started for Boston on the 20th of May, for the purpose of participating in the privileges and pleasures of Anniversary week, and having been one of the number, I sit down to record some of my impressions respecting what we witnessed. We went in an omnibus drawn by four faithful companions in daily labor—servants of servants 'by divine right'—two of which have been with us from the beginning of our pioneer movement and which we intend to keep till 'death us separates.' And as will naturally be supposed, we had a very pleasant ride to the city and an interesting time after getting there. Respecting *Boston* itself, our impressions as usual were somewhat sad.—Though it is one of the first cities on the globe, if not *the* first in every thing that constitutes true greatness, it is nevertheless an abode of much selfishness and pride and vice and wretchedness.

* * * * * *

But we went to Boston not to see Boston itself—for we cared little for that—but to attend some of the meetings of the week. And primarily.

The New England Anti-Slavery Convention.

This was held in Faneuil Hall, with the exception of one day, when it was held in the Melodeon, and was attended by a large number of people throughout. At the evening sessions there was a dense crowd, some of whom must have been unable to obtain a situation to hear.—And when we say that this was the most earnest and spirited gathering of the week, we only say what is generally true of it. Indeed with Garrison, Phillips, Burleigh, Foster, Quincy, Pillsbury, and such others as are commonly drawn into it to speak, it cannot well be otherwise. They are men who will make themselves *felt* on such occasions from the centre to the circumference of the city, and from all directions they will attract hearers. They have important truths to utter, and their motto is,

"We will speak out, we will be heard,
Though all earth's systems crack;"

and with their uncommon eloquence of speech, they are able to throw a greater interest into their meetings than that manifested at any others which are held.

* * * * * * *

But we are seldom altogether *pleased* with our anti-slavery meetings, nevertheless. We usually see some things in them that we exceedingly dislike—some things that to us seem anti-chistian in the extreme, and which we are sure do more injury to the cause than good. It is not that we object to strong *positions* being taken in reference to the wickedness of slavery or to the wickedness of state or church, for these are seldom if ever stronger than we can endorse. Nor is it that we object to very strong and severe *language* being used, for the case requires some such language. But it is an apparent attempt on the part of a few of the speakers to get off one after another, in quick succession, the most sarcastic, and cutting and (unexplained) extravagant *expressions* they can think of. We once knew a minister who appeared to delight in this kind of expression more than in almost any thing else, and to study to say the most provoking things possible. When he was able to get a sermon uncommonly full of them, he would say he was going into the pulpit 'to shake a hornet's nest about his peoples ears.' But we never saw any good result from this mode of preaching. And we are satisfied that it is these rash *expressions* to which we refer, and not to the strong positions or strong language that is used in anti-slavery meetings that generally calls out the mob spirit. We wish then that there might be an *improvement* in this respect. And *hundreds*, even of the best old organized anti-slavery movement, wish the same. Nearly all do.

Still this movement is the great leading *humanitary* movement of the age. It guards the rights of man, the rights of universal man, with a more jealous eye than any other popular organization among us; and pleads for those rights in an earnest, self-sacrificing spirit that is worthy of all commendation. It embodies in itself men and women of whom the world is not worthy—the very salt of the earth, their spirit also inspiring many of them with an eloquence that is moving the world from the foundation of its wickedness.

The Unitarians.

Next to the Anti-Slavery meetings of Anniversary week, we found the most interest and life among the Unitarians—particularly at their morning conferences. Had they been as zealous for *humanity* as they were for *worship*, we should have found almost entire satisfaction among them. They have hitherto been regarded by many as being cold and dead to spiritual matters, especially to the cultivation of devotional feelings; but they seem now to be thoroughly awakened to the importance of being more in earnest in this direction, and many of them are talking of promoting 'revivals of religion.' And on this account we felt that it was good to be with them. The devout sentiment we regard as one of the most important elements in man's character, and perfectly developed and rightly directed, it proves to be not only the exceeding peace and joy of the soul, but its *strength* also. Reformers in whom it lies dormant are emphatically powerless.—They do not appeal to what is highest in man, nor enlist his warmest sympathies. We wish this were thought more of by all who are most zealous in the *humanitary* movements of the age. Humanity is too much the all in all with some of them, and some of them speak even contemptuously of the social exercises of devotion—a natural extreme resulting from the fanaticism that has prevailed around them.

But we did not find our element in the morning conferences of the Unitarians, notwithstanding our approval of what we have mentioned.—There was not enough said about *humanity*—scarcely any thing said about it, in its application to the great evils of the age. There ought to have been a strong and emphatic protest against slavery and war—against the Mexican war especially—and it might have been in the same *spirit* in which they were speaking of spiritual things. And if they do not blend humanity with their devotion—*universal* humanity, however unpalatable it may be to some—they will only prove themselves to be more 'sounding brass and tinkling cymbals.' It is not enough for men to be 'devout,' for they may be as devout as a Jew of the straitest sect, and still be worse than an infidel. And we always turn away with a degree of disgust from speakers who are talking with all imaginable fervor about God, and Christ, and religious experience, and prayer, and children of God, and angels, and heaven, whilst they omit to say any thing about the tyranny, and violence and selfishness that are abroad in the world—especially if we know them to be apologists for the corruptions of state and church. Such men would drive us into infidelity if we had not perfectly satisfied ourselves that Christianity is based on an immoveable foundation, and even though they were as devout and earnest as 'father Taylor' was in the above named meeting—a man by the way whom the Unitarians seem to us to be flattering too much, and by whom they in return, are flattered too much. It isn't good for either party to pursue such a course. It makes them both vain, and is not always easily digested by others.

But we have seldom, if ever, seen conference meetings on a large scale, whose devotion seemed to us so unexceptionable—so rational and pure—as that of some that we have attended at Bulfinch Street. And they seem destined hereafter to be important and influential meetings with a large number of the denomination. But we would caution them against *trying to imitate* the 'Orthodox.' All imitations are so unnatural that their influence is bad. And we think we see this tendency among some of the 'Unitarians.'—They adopt the theological phrases popular among the Orthodox, such as 'Trinity,' 'total inability,' 'atonement,' &c., and seem to these accustomed in these phrases to be causing the same discourse, whilst their 'private interpretation' is entirely different. And it is somewhat the same with the phrases they use in reference to 'religious experience.' But the world has had enough of the old fashioned 'devotion,' or of that which has long prevailed among the so called 'Orthodox;' and we deprecate a revival of it. Making it the essential of salvation, is to produce much evil; for it is something that even the *worst* of men may be full of. Slaveholders, not excepting the baser sort of them, often have as much of it as any body; and so do the most revengeful warriors, and the greatest of misers. This proves that it is in itself of no value.

It is not mere religious *feeling* that Christians need. It is *life*, spiritual, divine life; the life of God in the soul of man—such life as was in Jesus, making him the light of the world. This is generated, not by the mere action of *words* upon reverence and marvelousness, but by much communion with God and Christ, by meditation upon heavenly things, and by *holy living*. Whoever has this, will have within him that which will be 'as a well of water springing up into everlasting life.' But we call upon Unitarians, now that they are talking so much of the necessity of more Christian fidelity among themselves, to show their love of God by their *love of man* as well as by their spiritual exercises of mind. If they will all take hold of the great reform movements of the age as earnestly as they ought to, privately and publicly declaring that they will have nothing to do with existing evils but to oppose them, they may do a great work in the world, and be abundantly blessed of God. We do not ask them to take hold of these reforms in the same *manner* that some of the boldest and most radical of the pioneers in them do, but in their own manner of carrying forward enterprises which they truly and devotedly love. And if they are not ready to do this, if they hate and oppose extravagant reformers' worse than they hate and oppose tyranny and slaughter, the sooner they come to naught the better will it be for the world. They cannot be *Christians*, however good their theory, or however active the devout sentiment may be in them, who are not such lovers of mankind that they will oppose whatever keeps them in bondage, in ignorance, in poverty, in sin—unless, in brief, they oppose *every thing* unchristian though sanctioned by fashion, and by the state and the church even.

We bestow this attention upon the Unitarians because it is our individual conviction that there is more hope of their enlisting in the cause of universal reform than there is of almost any other sect doing so—more hope of a large number of them at least. During Anniversary week their annual conference passed strong resolutions against Slavery, and the Mexican war to extend it, with only one dissenting voice. And some of them were among the most earnest and faithful speakers at the Faneuil Hall anti-slavery meetings. But we close by expressing the *hope* that the denomination, as a unit, will yet stand on the highest Christian ground, throwing all its great influence against every form of evil in our country, and laboring for the upbuilding of that kingdom which is not of this world and in which there is no slavery, no war, no inequalities as to rights, and nothing contrary to love, the supreme love of God existing in them as the fountain of all the virtues. W. H. F.

Great indeed is the task assigned to woman,—who can elevate its dignity! Not to make laws, not to lead armies, not to govern empires, but to form those by whom laws are made, armies led, and empires governed, to guard against the slightest taint of bodily infirmity the frail yet spotless creature whose moral no less than physical being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to soften firmness into mercy and chasten honor into refinement; to exalt generosity into virtue; by soothing care to allay the anguish of the body and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil: to console the statesman for the ingratitude of a mistaken people; to be a compensation for friends that are perfidious, for happiness that has passed away.—Such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Savior—these are theatres on which her great triumphs have been achieved. Such is her destiny, to visit the forsaken, to attend to the neglected when monarchs abandon, when counsellors betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, pure, constant, and ineffable, which in another world we are taught to believe the test of virtue. [Blackwood's Magazine.

THE DAUGHTER'S REPROOF.

I one time visited a poor miserable dwelling, when I heard a very bad man using wicked and cruel language to his wife, who was confined to her bed by illness; it was fearful to see and hear him; I am sorry to say I had not the courage to speak to him—I actually trembled with horror and dread.

But a little sick girl, about eleven years of age, and who was dying of consumption, went up to the angry man and looked right up in his face and said, "Father, don't speak so, God hears all you say; pray don't speak so, father." She uttered these few words with such tender earnestness, and such loving gentleness, that her feeble, trembling voice touched the heart of the angry man, and he was silent for a moment and then he said, "I will do anything that child tells me to do, for she is an angel."

His fierce nature was subdued; goodness and love had made the little child one of God's ministering angels to her wicked father.

[American Vineyard.

RELIGIOUS PROGRESS.

Christianity is the religion of progress. Under its guidance, it is impossible to attain to a degree of perfection which can safely be regarded as the *ultimatum*. Were we favored with all the light that God can consistently shed into our minds; with capabilities the most rare, and desirable; and with opportunities, and means for improvement, such as the most fortunate among men have but seldom enjoyed, still we could not expect, either to learn all that is to be known, or enjoy all that is to be enjoyed. In time there is not time enough for attending to all that concerns us—in space there is not space enough to admit of that infinite expansion of our immortal capacities which is contemplated in the gospel. Nor is it certain, that, in eternity itself, we shall ever complete our study of those divine lessons which God has given us to learn.

In supposing otherwise, mankind have committed a mistake, which has operated deleteriously upon all human affairs. This is manifest in all that is known of the past—it is conspicuously seen in all that relates to the present. It is true, that the mass of mind is struggling, to break loose from all injurious restraints—it may be that when the chords are broken, and liberty to think shall be secured, the emancipated may rush into extremes—but, as yet, it is *but* a struggle; and as far as we can judge, but few are conscious of what is to be the result. To predict what is to be the remote effect of the agitations and commotions, which distinguish this as a peculiar age, would be but a hazardous experiment; but of this we may speak confidently—the world will never go back, to its love and reverence of those old and monstrous errors, of which it has already emancipated the sum of more than half its woes.

Ecclesiastical history will show us, that each sect had no sooner devised, and written down its creed, than it uttered its anathema against all who had the temerity to go one step beyond the orthodoxy of the self-constituted guardians of truth. What we know to be true of the Catholic church, as regards its tenacious adherence to its creed and form of worship, is known to be equally true of the multitude of sects which have sprung into existence in the spiritual hot-bed of Protestantism. Each sect, in its turn, at first claimed the right to free investigation—and so far all were right. Each sect, in its turn, wrote down its creed, and denied the world the privilege of going a step farther—and in this all were wrong. It is for this reason, that theological combatants have ever found it much easier, to demolish the doctrines of their opponents, than to demonstrate the truth and utility of their own. Doubtless there has been some truth, in all creeds; but in all there have been errors so palpable, that the merest tyro in theology could easily expose them.

We, in our denominational warfare with the errorists of our time, have found enough to do, in bringing to light the huge pervisions of those who have built up theories on that fatal and monstrous misconception, which presents God to the mind as the Omnipotent foe of his offspring. And the world will yet acknowledge its indebtedness to us, for our honest and measurably successful endeavors, to wipe from the character of our Creator the stigma, by which he had been so long dishonored. And thus far, we may flatter ourselves, we have been in a good degree, faithful to our convictions, and just in our apprehensions, concerning the duty which divine Providence has enjoined upon us.

But it would be remarkably strange, if we should long enjoy the degree of success, which has followed our efforts, without failing in the respects to which we have referred. And to guard against those evils, by duly considering our liability to err, should be the chief object of our endeavors.

To think of returning to the love and advocacy of those doctrines which have been effectually exploded, or to the usages which were sanctioned by them, would be to contemplate an unpardonable apostacy.

What then? We must, of necessity, forget the things which are behind, reach forth unto the things which are before, "and press towards the mark of the prize of our high calling of God in Christ Jesus." This must we do, or do nothing that will secure the reward of obedience to the holy promptings of our faith.

In the first place, if we would be true and faithful stewards of the treasures committed to our care, we must be active laborers in the field of INTELLECTUAL improvement.

We do not say nor do we think, that we shall have done all that is required of us, when we have done all in our power to improve the REASONING faculties of mankind. When the minds of men are enlightened, and free, and strong, and actively employed in the investigation and establishment of truth, much has been done. But we must never forget, that man has other wants than those of the intellect. But still, when the mind is fully prepared to reason, one good thing has been done; and hence we say that it has become our duty to labor for the improvement of ourselves and others in this important respect. And this, let me here say, is the more necessary, because of the prevalence of that deplorable ignorance which exposes thousands to the grossest deceptions, and most barefaced impositions that wickedness can invent, or knavery practice!

We may observe in the second place, that we seem to be called upon to labor for the SOCIAL improvement of our fellow beings. We do not doubt that the principles of our faith are destined to work out a great change in human affairs. No sooner shall we feel the power of the Gospel in its divine fulness, than we shall arise, to the loud calling of God out of the high and glorious heavens, to redress the wrongs inflicted upon the oppressed; and in so doing, give bread to the famishing, and furnish clothes for the naked and suffering. Here is the untrodden path of duty; and he who walks in it, will, at no distant day, secure the prize of God's approbation.

In the third place, it is to be observed, that we are called upon to labor for the MORAL improvement of our fellow-beings, and for higher qualifications for ourselves, than are now possessed by the best among men.

He, who, in these degenerate days, can look abroad and observe the condition of the world without deep and painful emotions, may well distrust the justness of his own moral perceptions, and the purity of his own heart. Everywhere do we behold sad and sickening proofs of a wanton disregard of the principles of justice, the rights of man, and the interests of our race. In high places and in low, God's laws are set at defiance, or rudely trampled under foot! Well may we tremble for the safety of our institutions—for the safety of our country—while the gross immoralities of the times are suffered to go unrebuked. And it becomes a question which we shall have to answer to our consciences, and to our God, *What course shall we pursue in this emergency?* Shall we remain silent, unmoved and inactive; or shall we all, clothed in the bright and trusty armor of God and the Gospel, speak out against these crying evils, as moved by the holy Spirit?

But, after all, as we must say in conclusion, without a true *spiritual* preparation, we shall find ourselves but poorly qualified, either to understand our duty or to perform it—and hence we seem to be called upon to seek most earnestly, and perseveringly, for those spiritual graces and gifts which will enable us acceptably to perform "every good word and work."

Here is something for all liberal christians to do. In this field we may labor, and labor forever, with great advantage to ourselves, and to all who come within the reach of our influence. And we are prompted to such endeavors as these by every consideration that can affect the heart, or operate upon the enlightened understanding. And in all sincerity we say, that a people, we have never, as yet, attained to that spiritual refinement and elevation, which is set forth as the prize of our high calling. Nor shall we ever become perfect in this respect, until our life is wholly and forever swallowed up in the love of God, as commended towards us in Christ Jesus our Lord. [Western Evangelist.

BISHOP JEBB.

The life of Bishop Jebb by his friend Charles Foster, notwithstanding its many imperfections as a biography, is a valuable book. Bishop Jebb is one of the men whom we love to think of as a prelate of the English church. He was not a man of genius nor of remarkable talents. But he was amiable and devout, a lover of elegant literature, a Biblical student, using the leisure which his profession allowed in those studies which give a grace and charm to the Christian student. He had not the warm, glowing sympathy with everything human, which gives such a fresh and earnest interest to the life Dr. Arnold. He was never married, and there was perhaps something of the recluse in his manners. But his life was a pure one. and he did more perhaps than any other man of his time to review a relish for those works, which are refreshing at once to a refined literary taste and an exalted piety. He seemed to unite in himself the gentle, clinging, devotional spirit of Cowper and the clear intellectual brightness of the English divines. He was a [illegible] 60 years old. His correspondence with Alexander Knox we have found a useful and interesting book, and would commend it to Theological students and to those whose literary curiosity would lead them by the still waters of such studies as engaged their minds. We have already given many extracts from Bishop Jebb, and here subjoin a few more as illustrating his life and modes of thoughts.

"We are bound," he said, "to imitate Christ, in all his imitable qualities and actions: we cannot imitate his miraculous power, but we may imitate him in doing good; we may imitate also the manner even of his miraculous acts. Not satisfied with raising the young man from the dead, he delivered him to his mother; a graciousness in doing good which we would do well to imitate, and which we should never lose an apt occasion of inculcating; the manner of kindness is to minds of delicacy and susceptibility, often of more soothing and balmy efficacy than the matter of it."

"In matters temporal, moral, intellectual and political, it is a great truth, that mankind are apt, very much in vain, to rise up early, and be late to take rest, and eat the bread of carefulness, where the purpose might be far better and more effectually served by waiting quietly on the progress of wants."

"Hannah More delighted us, during a morning drive which she took us in her carriage, with the richest variety of conversation, anecdote, poetry, criticism, religion. . . . all interspersed and enlivened by the aptest and happiest quotations from the great English authors, recited in the most admirable style. The two days flowed rapidly and we parted with mutual regret. In spite of differences (of which there are not a few even in important matters,) I am ready most unreservedly to say *sit mea anima cum illis!* When there is, at bottom, a true love, and undeviating pursuit of the one thing needful, how many of the *opinionum commenta* (differences of opinion) will be in a moment dissipated by the light of eternity!"

"Whenever Bishop Jebb was obligated to censure, or to say anything in the least degree severe to any one whomsoever, his next care was to soothe the feelings of the person though really in fault. An instance of this tenderness of nature will illustrate what must have been often observed by those who enjoyed his intimacy. A footman having incurred a reprimand, on his leaving the room, the Bishop, after a moment's pause, said, 'I fear I may have hurt * * * *'s feelings; pray ring the bell and I will tell him to bring some coals.' On the man's re-appearance, the Bishop praised him for his skill in fire-making. 'You make a fire particularly well, it is a pleasure to see you make one.' The incident though trivial, is full of character; it is equally full of moral instruction. * * * It would be a blessing to society were this thoughtful tenderness of feeling more prevalent among truly good men."

"In July 1833, a few months before Bishop Jebb's departure, as we sat together after dinner, at East Hill, the thoughts uppermost in his mind were thus beautifully expressed, in the manner of Soliloquy. . . . . "Well, the more I think of it, the more I am full of wonder and thankfulness at the goodness of Providence to me. My illness, instead of a trial, has been made a source of continual delight and enjoyment. I am placed by it in this delightful situation. While I have the comfort to feel that it is not my own doing; that all has been done for me—God has taken me into his own hands; and I have only to acquiesce in the Divine will." A few evenings after, having rung the bell to go to rest, he said, in a tone that went irresistibly to the heart, . . . "It's a pleasant thing, Mr. Foster, to be brought to the state of *a little child* to be *put to bed;* to see it coming on; I thank God for it!" The heavenly expression of his countenance, as he that gave vent to "the abundance of the heart" was a living comment upon our Lord's words, "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." At an earlier period of his illness, alluding, in conversation with a friend, to his helpless state, and his consequent dependence upon others, he added in the same resigned spirit, "my illness has been no trial to me—I never loved bodily exercise and while my servants are good enough to think it no trouble to carry me up and down stairs, I have every cause to be happy and thankful." Speaking one evening of *imaginary* trials, he happened to say "I have had my share of trials," but instantly correcting himself he added with earnest emphasis, "God forgive me for saying so! I have been most graciously dealt with. My trials have been few and slight indeed. I meant only to say that I had had some, sufficient to give me experience of what a trial is." To a spirit like this no bodily suffering indeed could prove a trial."

There was one doctrine which Bishop Jebb not only believed in, but which he seemed to cherish as a living faith. The invisible, spiritual world was to him no far off or strange thing, but he felt as if he were already in the midst of it, compassed about by a cloud of unseen witnesses. "We may, and should," he has said in one of his works, "while we conscientiously attend to all the duties of this present life, never lose sight of the fact that we are citizens of an eternal polity, and are privileged to hold sweet communion with the wise and good of all ages, our "witnesses" and encouragers in the heavenly course, as we trust they will, through God's mercy, become our everlasting companions." This delightful thought he has expressed in many ways, and may we not all cling to it, as consonant to the wants of our natures and the teachings of Christ?

A SERMON, preached at the Ordination of the Rev. O. W. B. Peabody, by Rev. W. B. O. Peabody. D. D.

This excellent discourse is on the Christian character, as illustrated in the life of Jesus, and as the essential thing which entitles a man to our Christian fellowship. "It is well to have the right faith—it is well to have the right feelings—it is well to be kind and charitable. Each is important as a part of the Christian character—miserably deficient, if received as a substitute for that wholeness."

"We rejoice to see that other Christians are taking the same view of the subject. Very few are the sects, at the present day, into whose confidence any one can climb by his zeal in the service of party. The Savior said long ago, "He that keepeth my commandments, he it is that loveth me." And there are few sects who, if their general feeling could find a voice, would not say with the manly and eloquent Robert Hall, "Whoever is good enough for Christ, is good enough for me."

But this is not enough. It is not enough to admit that the Christian character is the thing most important. We should look upon sects, as each possessing some element of that character which others would do well to borrow. Each should give and receive; communicating what is good about it to the rest, and in its turn gathering from them such intimations of truth and views of duty as they may be able to impart.—It is not, by collecting all within the pale of any single sect, that Christians will hereafter be one; them, by seeing and acknowledging, that the spirit of truth and the Christian character may be found in them all. Then let others take from the Liberal Christian his view, that every man is answerable for his religious opinions only to his God; let the Liberal Christian, in his turn, learn from the Episcopalian his reverence for sacred things and places; from the Calvinist, his seriousness and solemnity; from the Universalist, the truth—for it is one—that holiness is its own reward; and if each sect will thus prove all things, rejecting what is worthless, and holding fast what is good, whenever they find it, the result thus produced will be better than any single sect is now. Such a process will make Christians not sectarians; and for the first time, since the Savior ascended, there will be one fold and one shepherd, because the Christian character in its wholeness will be the great central object of desire and endeavor in every party and in every heart.

Here, too, we may see, what it sometimes concerns us to know, and that is, how a form of faith which others condemn, can be most ably defended. If any one should be rejected for his religious opinions, as many unfortunately have been, he need not be anxious to show that his doctrine is consistent with the Gospel, he has only to be a Christian. If he is one, men will find it out. There is no mistaking the Christian character. In the face of the most determined prejudice he will gain their confidence; they will testify in his favor, for they cannot help it, that he is a follower of Jesus, whatever name he bears. Did any one, who knew the late Henry Ware, deny that he was a Christian? It was not thought of; it was not possible. So then it was admitted that an Unitarian might be a Christian. If it was so with him, it might be so with others, and the question was thus settled, and set at rest. And thus the religious character does more than the ablest argument or the richest eloquence, to remove misapprehension, to make the divided, one, and to establish that liberality which is a priceless blessing to every heart in which it is found.

In the next place, as to the means of impressing this religion on the hearts of men. We have seen that it was by his life, that our Savior, when on earth, made his way to the hearts of men. And to those to whom Christ entrusted his religion when he left the world, St. Paul applies what David so beautifully says of the orbs of heaven, that there was no speech—no language—their voice was not heard; but their sound was gone out to all the earth, and their instruction to the end of the world. This must mean that they chiefly relied on the silent influence of character. Men saw their lives and pronounced them good. They saw that it would be well if others were like them. And thus, by what they were, as much as by what they said and did, they gained for their religion a welcome, and sent it forth triumphant and rejoicing, to regenerate and save the world. And do we not find in ourselves, if ever we look searchingly into ourselves, that the persons whose influence has done most to give us what measure of faithfulness we possess, have been, not men of talent, not men of energy;—by them we have been struck and

souls of men! Many societies do not make it the solemn and indispensable condition in their choice of a religious teacher. They ask, has he talents? Is he learned? What are his opinions? All important things, no doubt, in their way. And there are some, who, with more sordid feelings, inquire, Is he likely to fill our house? Will he add many to our numbers? When the first inquiry should be, What is the man? Is his character such as to aid us in our heaven-ward way? for character is, after all, the still, but resistless eloquence which tells in the hearts of men. Without it, he cannot serve them. When they have made the experiment, they find that he cannot serve them; the relation is dissolved, and he gives place to another, chosen on the same principle, and with the same result. Without character, such as deserves the name, he may interest them in his public addresses, or entertain them with his social powers; but he cannot answer the purpose for which religious societies are formed; he brings them no nearer to God. Many there have been, who seemed bright lights in their time, who are now, like the lost Pleiad, vanished from the skies, or like her sisters, yet unfallen, shining on darkly and through tears; while others, obscure as the star that faintly trembles on the most distant verge of heaven, honored within their narrow sphere, but entirely unknown beyond it, will hereafter, when the books are opened, astonish the world with the numbers whom they have turned to righteousness, and will shine in the firmament among the brightest of the sons of light."

CHRISTIAN REGISTER.

BOSTON, JUNE 27, 1846.

CONSERVATISM.

There is a conservatism like pure wine which has worked itself perfectly clear, and there is a conservatism like dregs which have sunk so low that they can sink no farther. So there is a spirit of innovation corresponding to that by which the wine is purified, and another corresponding to the acetous fermentation. It makes nothing but vinegar and often not even that. It well becomes us to consider to which of these classes we belong. The *smallest* liquors are those in which the noisiest fermentation takes place. It is so among men. A man's real merit will almost always be in the inverse ratio of his gratuitous professions. The true martyrs are those who talk the least of their sacrifices, and the perfect Christian, being at peace with God and with his own soul, does not strive nor cry, but modestly and with no needless noise, performs his work, delivers his message, lives his life, bears his sorrows, and goes to his reward. Such men we have known. Such men there are still among us. We hear little of them. But theirs are the truly great souls. They are the salt of the earth;—the truly conservative principle, which, by purging away all vicious acids and other perishable particles, preserve the sweetness of the moral world.

FORCING PUBLIC OPINION.

There is a way of manufacturing public opinion. It has long been in use among politicians, and has been a powerful engine in the hands of political demagogues. A caucus is held, resolutions are passed, and straightway the whole party receives these expressions of opinion as fundamental principles from which there may be no appeal,—at least not till another caucus is held and a new set of resolutions is passed. In politics there is some show of excuse for this. But what shall we say of those who by a similar course of conduct would manufacture the moral sentiments of [illegible] together, pass certain resolutions in respect to particular modes of action and then denounce as hypocrites and Pharisees, all whatever their private lives may be, who, professing to be Christians, do not see fit to join in their measures? If they have faith in the truth of their sentiments, can they not trust them to the truth that is in them and the reasons by which they may be sustained? If their object is to address the reason and consciences of men will they not do far better to strike home to their hearts the naked sword of the spirit? Do the resolutions of a body of men appeal to the conscience? Does not this array of extraneous influence blunt the force of the truth, and by awakening a feeling of opposition, hinder its progress? We heard the other day, and it was a strange word in a band of Christian brothers;—we heard one say to his brethren, "you ought to be *shamed* into the adoption of these measures." And this is too often the object in bringing forward and passing resolutions. It is to *shame* men into their support. But no Christian reform can be carried forward by such motives. There is falsehood at the bottom.

And yet they have a temporary effect. Timid men, aproving the object but not the means, are nevertheless brow-beaten to give them their support. And other conscientious men, deeply interested in the cause, and fearing lest, by refusing their vote for the particular measures before them, they might seem indifferent to it, give their assent; and in this way, not unfrequently, a whole body of amiable and excellent men are drawn to support measures in a manner which they heartily disapprove. We have no faith in the progress of moral or religious truth, except through the authority with which God has armed it by the sanction of his word and its own inherent strength. When it is thus uttered, as it was by Peter and Paul, it enlightens the understanding, and strikes home to men's hearts and consciences sharper than any two edged sword, and sooner or later must prevail.

But let it, whether in a convention of bishops, an anti-slavery society or an association of Unitarian ministers, call in the aid of another species of influence, and the divine authority with which it has been endowed, jealous of all foreign interference, leaves it, as the king of Israel was left when trusting to the horses of Egypt. We may, hereafter, apply these remarks to some of the movements of our day.

ASSOCIATIONS.

And yet we believe in Associations. We believe it is good for those interested in the same cause to meet, in order that they may warm each other's zeal, strengthen each other's hearts and enlighten each other's minds. We have always found it useful to come together in this way. The sharp extremes of individual opinion are smoothed down, mutual affection and confidence are awakened, and each returns to his own individual work, wiser and stronger than before. Associations, therefore, for the purpose of cherishing kind feelings and discussing measures and subjects, may be and often are of great service. And sometimes they may do good to the community by calling attention to the subjects discussed. In this way, common school conventions, teachers' meetings, anti-slavery societies, peace societies and our ministers' meetings, so long as they confine themselves to these, their legitimate modes of action, may be useful. So also they may unite for the purpose of diffusing knowledge, of sending out books and missionaries to disseminate valuable information. But whatsoever is more than this cometh of evil. When they endeavor to add *their* authority to what they regard as truth, and whether as religious or philanthropical bodies to utter their denunciations and anathemas against those who do not unite and sympathise with them, who do not adopt their sentuments or favor their peculiar modes of action, so far they are acting the part of bigots and tyrants, restraining liberty of thought and action.

And this is a course into which all associated bodies, and especially those engaged in the most important matters, are likely to be led astray. They see the monstrous evils that oppress the world. They find it difficult by gentle means to reach the moral sense of the community. They become impatient, violent and angry, and call in foreign agents to do that, which the voice of reason and truth was so slow to accomplish. So in the Romish Church, zealots, finding it difficult to make men receive what they regarded as the essential truths on which their salvation depended, called in to their aid instruments of torture, the rack, the fagot, the stake, that by destroying their bodies they might induce them to save their souls. It was a good intention; but they were kindling the fires of hell, and their hearts were soon madly inflamed by the strange fires which they had called in to their aid. So different branches of the Protestant Church, not able to tolerate the rejection of truths which they most certainly believe as essential to salvation, call in foreign aid, and by excommunication and denunciation have striven to give additional force to their opinions. So philanthropical bodies, in our own day, too ardent and impetuous to labor for the establishment of great moral ends in God's own time and by instruments which he approves, become impatient, and instead of presenting moral truth with the the calm and solemn emphasis of men whose convictions, resting on the arm of the Almighty, cannot be shaken, break out into violent denunciations, and by the language of vituperation and by measures intended to drive men rather than to convince their understandings and win their hearts, they would force their way along. The motives at first are good. It is but an excess of zeal. But the means are bad, and, reacting on those who employ them, kindle in their hearts unhallowed passions, breed there bitter and uncharitable thoughts, and thus poison the fountains from which come forth the streams that should refresh and revive the fainting, dying virtue of an unfaithful world.

These are solemn thoughts, and deserve to be solemnly considered. In writing them down we have no single body of men particularly in our eye. They apply to all bodies organized for the extension of moral and religious truth, and should keep us all on our guard against the peculiar dangers to which we are exposed. If the sanctions which God has given to his truth are not sufficient, vain and mischievous will be all our attempts to supply what is wanting by any device or authority of ours. And if we find ourselves driven to such expedients, we may well doubt whether the cause is really the cause of God.

THE EXPENSIVENESS OF WAR.

We rejoice in the invention of every new weapon that renders war more destructive and more expensive, as both of these things have a direct tendency to make wars less frequent and less fatal; the deadliness of the weapons cooling down the ardor of military enthusiasm. Wars are now becoming so expensive that the whole system must finally break down under its own burdens. Nations cannot afford to carry them on. Half a million of dollars a day for our little, contemptible predatory war on the borders of a nation, weak and distracted by internal dissensions, will soon open the eyes of our people to the folly, if not to the wickedness of such a conflict An article by Elihu Burrit in the Advocate of Peace, puts the increased expenditures for war in a strong light.

"During the eight years," it says, "of Washington's administration, and while surrounded by perils which have long since ceased to exist, the whole amount appropriated to the Military and Naval Establishments was $10,925,470. This sum, in his view, met all the necessities of preparing for war in time of peace. He asked no more to put the country in an attitude of defence at a time when it was most exposed to invasion, if the principle be true, that a nation is most exposed when least able to resist.

Now let us turn to another chapter of our national history and see how this maxim attributed to Washington has been carried out. During the eight years ending with 1843, a period of profound peace in the civillzed world, this Government expended $163,336,717 on the Military and Naval establishment!!! Taking the average population of the country during these eight years, it must have been nearly 16,000,000—four times the number of the people under Washington's administration. Can his example, then, sustain the present course of this government in preparing for war in time of peace? Is a rapidly increasing population an element of weakness; or is a country more exposed to invasions in proportion as the number of its men and means for defence increases? It would seem so from the course of our government; for while the population of the country has multiplied itself by *four*, the appropriations for their defence have been multiplied by *sixteen*!—thus $10,000,000 for a population of four millions, and 160,000,000 for a population of sixteen millions, during a period of eight years. At this ratio when the people of this country shall number 64 millions, then the appropriations for their defence, for eight years, will amount to 2,560,000,000!"

For the special benefit of the beligerent members of congress, whom we despair of reaching by anything more serious, we subjoin a few appropriate remarks from the London *Examiner*.

"We are glad to see the Americans making a free use of their eagle. Their eagle soars aloft, bathing her plumes in the clouds, disdaining the brute creation. A free indulgence in this figurative triumph is to be encouraged as excellent for peace. Of all ways of asserting national superiority, it is the least expensive, and yet how satisfactory! A writer or orator, burning with national enmity, delivers himself of a figure, giving a triumph to his country in the person of its emblematic bird or beast, and straight he feels not only relieved of the load of perilous stuff, but delighted with himself for having said such fine things in honor of his dear native land. Wars should be conducted in this way, and in this way only. The American eagle should fight it out with the British lion; the British lion, on its part, trampling on the moulting eagle; and the eagle soaring above the mangy lion; and each thanking Heaven for the victory, and singing 'Non nobis.'"

The Congregational Journal (Concord, N. H.) after criticising the first part of President Quincy's speech at the Unitarian Festival, adds:

"The closing part of the address is worthy of all commendation. It utters vital truths in a tone of the highest earnestness and decision. President Quincy has seen the stealthy march of infidelity baptized, walking into the house of God, and even taking possession of the pulpit to publish its dogmas. It treats the *miracles* of the Bible with a profane levity: it discards the *inspiration* of its writers; its subjects its doctrines and facts to the decision of men instead of the authority and veracity of a higher Power, and annihilates Christianity at the very time it professes to embrace it. President Quincy does not hesitate to give it its true name; he declares it infidelity in the presence of the congregated denomination.

Such sentiments are not only true, but nobly expressed; they are the sentiments of the christian world, and not only the "articuli stantis vel cadentis *ecclesiæ*," but the articuli on which christianity exists even in name. The appropriate office of reason in the study and interpretation of the Scriptures is also clearly defined; reason is to be used *under* christianity, not *over* it, or *without* it; we are to inquire what is written, not what might be written, or what we would write; "how readest thou?" is the only inquiry; and when that is answered, disputation ends. Such a distinction the Orthodox have ever maintained, and by it have been led of inevitable necessity to the principles they embrace."

President Quincy's speech, with some slight modifications, would make an excellent tract, and we hope that he may allow it to be published as such by the American Unitarian Association.

The Rev. Dr. Sharpe lately resigned the place which he had held many years, as President of the Foreign (Baptist) Missionary Board. In an interesting speech which he made on resigning his office, are the following eloquent words. Shall we not for the extension of our faith do likewise!

"It so happened in the Providence of God, that the first two missionaries which the Board sent were from Boston. One of them was a member of the Second Baptist church, the other of the church of which I was pastor. Edward W. Wheelock and James Coleman were the men. Well do I remember the interesting scene when they were set apart for their work, and the pledge I made to them when I tendered them the right hand of fellowship. It was not an expression originating with myself, but one uttered by Carey and Thomas when turning to Ryland, Sutcliff, Fuller, and Pearce,—they said, "we feel like men going down into a pit, will you keep hold of the rope?" and the answer was, "we will keep hold and will never let go." I gave those two brethren the same pledge—and our hold of the rope was never relaxed until they ascended into glory. Some of their successors are here to-day, and they want an assurance that the rope shall never be let go. I, for one, say that so long as God permits my heart to beat, I will hold that rope; I will hold it as a man, and as a Christian—if my brethren will let me take hold with them, I will grasp the rope so that these holy men shall not sink."

We are glad to see indications of the zeal for Theological education, which is awakened in the Christian Denomination. They are unquestionably on the right foundation, and need only a greater number of enlightened preachers to do a great work for the extension of Christian Liberty and truth united with Christian zeal. We take pleasure in copying the following article from the Christian Palladium.

PREPARING FOR THE MINISTRY.

BY ELDER D. MILLARD.

Br. Ross—In suggesting a few thoughts relative to the education and future improvement of our ministry, I would cast no reflection on those aged and good men, who have borne the burthen and heat of the the day and who have rendered themselves abundantly useful with limited education. I am acquainted with many of those men, and know that they often mourn over their [illegible] some of them have even told me, that had they again to stand in the work of the ministry, they would strive to go through with a regular course of Theological study. Such have studied to great disadvantage for years to acquire a fund of knowledge connected with their calling; but thrown as they are on their own resources, they have been enabled to make but a very limited and imperfect advancement. Now if study is necessary to qualify a workman, so that he need not be ashamed; which is the wisest course? Shall he pursue his studies at a snail's march all through his ministry, or shall he at the beginning apply to a suitable institution, where he may acquire as much in one year as he would in all his ministry by his own bare individual exertion? Which will render him the most useful, to acquire his theological knowledge by particles, through the successive years of his ministry, or possess himself of it in the short period of a regular Theological study, and then have the benefit of that knowledge through his whole ministry! Every useful minister will labor in some way or other, to acquire and treasure up useful knowledge connected with his sacred calling; and why should he not seek to do it in the most expeditious and economical manner! A preacher who never does devote himself to close study, will never be very useful in the ministry. If placed over a well informed congregation, his sermons soon become stale, destitute of method, pith, and variety, and his congregation dwindles. In a word, an ignorant preacher cannot long remain with one congregation, and have it flourish.

I admit that in the first rise of the Christian connection, the mass of our preachers were not highly educated men. But did they not labor under different circumstances from what preachers among us do now! In the first rise of our connection nearly every preacher among us was an evangelist. In the public mind we were a new people, and this excited much curiosity to hear us. In every town and neighborhood where one of our ministers obtained a place to preach, a congregation would flock out to hear him on any day of the week. It was only for him to travel abroad and he would find school-houses and dwelling-houses to preach in, with crowded assemblies to hear him. While constantly travelling, a few different subjects would answer him to preach on; and these preached so frequent as to stereotype them on the mind, enabled him to make quite a display of a ready speaker and tolerable sermonizer. But now that kind of novelty in relation to our people has passed off the public mind. We are now almost as well known in this country as any other denomination. Things have changed, churches have been planted, and to meet the wants of those churches, nearly all our preachers are compelled to assume the station of pastors. The field for Evangelists in our connexion is not what it was twenty-five and thirty years ago. To speak comparatively, young men who now enter the ministry among us, have to enter not a wilderness, but a cultivated field. They are compelled to almost immediately enter the station of pastors, without the previous advantage of an evangelist's course of public speaking. Added to this the masses come on the stage of action at this day a better educated, and a more enlightened people than they were thirty years ago. In not a few cases and places, a kind of preaching that would pass thirty years ago, will not be sustained now. Preachers may be found behind the times and improvements of the age; as well as any other class of men. The spirit and power of the gospel will ever remain the same. These, a preacher, to be useful, must always possess. But qualifications and acquirements to elucidate and set forth the gospel, are continually on the advance.

At the present day, I pity from my soul, a young brother who starts in the ministry among us. He feels that he ought to preach, and he has been instructed that if he thinks it his duty to preach, to go out and try. He starts abroad among our old churches, not as an experienced preacher, but as new beginner. He sensibly feels his own weakness and limited qualifications, and these feelings add to his embarrassment. For a while at least, his best efforts amount to nearly a failure. Many old brethren and even churches treat him coolly. It is even hinted to him occasionally that he had better go home. If he visit an old church, the pastor is even afraid to put him forward, lest his effort might be 'a breakdown.' His funds run out; for little or nothing is contributed to his support. Thus on every hand he meets coldness and discouragement, while coming want stares him full in the face.—Now if that young man finally masters every obstacle thrown in his way, and eventually makes a preacher, he must have a large stock of patience, fortitude and piety to support him.

But is there no remedy! I think there is. A free Theological school, untrammeled by sectarianism is needed; where such young men, if they choose, may resort for study and improvement; and where, if they are poor, they will be aided and sustained in their studies. I would say too, that such a school is already in existence at Meadville, Pa. A pious young man, designing himself for the ministry, can enter the Theological school at Meadville, provided he has a good English education. Tuition will be given him, with the books necessary to study, free of charge. Any young man who is poor will have thirty dollars allowed him a year from the funds of the school to pay his expense of board, and such can, if they choose be boarded at seventy-five cents a week. I would venture to say, let no one fear that he cannot attend this School with offers like these before him. Let him attend one year at least. Three years constitute the entire term of study; but any student can leave at the end of one year if he choose. Students from different denominations are now attending, and no religious test is required for admission. Application for admission should be addressed to Prof. R. P. Stebbins, Meadville, Crawford co. Pa. As I am now connected with the Meadville School myself, those who know me will, I trust, entertain no fears in regard to the character and utility of the institution.

We omit several original articles, that we may give two notices from the London Inquirer. Our readers, we are sure, will be interested in the views of Dr. Putnam's sermon which are taken by our brethren in England, especially when we consider that they now occupy nearly the same position in which Dr. Putnam would have us placed.

LETTERS ADDRESSED TO RELATIVES AND FRIENDS, chiefly in Reply to Arguments in Support of the Doctrine of the Trinity. By Mary S. B. Dana, author of "The Southern and Northern Harps."—"The Parted Family," &c. London: Chapman, Brothers. 1845.

Mrs. Dana's Letters have created a very unusual interest in her own country, and amongst many who are not easily interested in controversy. They deserve this attention, on account of the remarkable change which took place in her opinions, and on account of the good sense and knowledge, the piety, seriousness, and earnest devotion to truth, which they manifest. It is a most interesting feature in them, that they are answers to objections really urged, and express the state of feeling of an intelligent and well-educated person, of serious religious impressions, who had gone through a change. Most Unitarians know the arguments of their opponents only from books, not of a kind to bring them home to their own feelings. Here we see how Mrs. Dana's anxious friends reasoned with her, and what she was able to answer in her own behalf, and in behalf of Unitarian Christianity.—As a mere gratification of curiosity, the book is delightful to us. As a defence of our opinions, it is clear, able, in an excellent spirit, and, from the nature of the case, admirably adapted for the serious, doubting mind. It unfolds to us a character admirable for conscientiousness, a just value for truth, a zealous and faithful pursuit of it by the use of judiciously-chosen means, and a ready sacrifice for its sake of cherished affections and natural feelings. Such a book must be eminently desirable for circulation. If it were *cheaply* repriated, we think our tract societies might put into active use the greatest part of a large edition, and few things could be done more profitable.

A DISCOURSE delivered at the Installation of the Rev. David Fosdick, as Pastor of the Hollis Street Church, Boston, March 3, 1846.

This Discourse has excited great attention in America, where it is warmly opposed by many, though Dr. Putnam has also, without doubt, numerous partisans. The subject chosen, has relation to a question much contested in England, as well as America, among the advocates of those views of Christianity, called liberal, or Unitarian. There has appeared for some time past, a growing tendency towards that "individualism" for which Dr. Putnam contends; and though we, in this country, have even less of organization than our American friends, there are those who find objections even to what exists. We feel then the peculiar interest and importance of a discourse proceeding from one so justly looked up to as the author, on this subject, and the claim it has to our attention. We recommend our readers, if possible, to read it, and judge it for themselves. We recommend them, also, to read the impartial and moderate, but honest review of it in the *Christian Examiner*.

In considering the principles of Dr. Putnam's discourse, we naturally refer to the condition of our own country. Amongst the non-subscribing Christians in England, the remnant of the Presbyterians of this country, there exists no bond of connection between the different congregations, excepting occasional voluntary meetings of ministers and members for friendly intercourse and mutual encouragement. Our various Unitarian societies are voluntary unions of persons who, at the time, desire to express their attachment to the principles termed Unitarian—in general, leaving the exact limits of the meaning of the term undefined—as being, in their opinion, those of pure Christianity; and who join together in using certain methods, by preaching, circulation of tracts, &c., for calling public attention to these principles, it being expressly laid down, that no society is answerable for the sentiments expressed by its preachers or missionaries; and that books and tracts, which are believed to be calculated, on the whole, to promote the cause of truth and free inquiry, are put in circulation, though there may be much in them which many members of the society do not believe. In short, our religious societies are voluntary associations for a definite purpose, which we believe, at the time, to be right, but they neither proscribe, change, nor tie us down to a narrow creed.—Such is our actual position. Are we, then, too much pledged and committed! or are we satisfied with our condition! or do we feel the want of further denominational connection and organization! or is such in our power, in the existing state of opinion amongst us! The proper answer to these questions would decide *for us* the points raised in Dr. Putnam's discourse. We think it very easy to decide the first question in the negative. As religious congregations, we are as free from any restraint as it is possible for men to be, since we have no creed—not even the simplest—which we are expected to sign or express our formal assent to; we have no government which authorises any to interfere with the opinion or conduct of his brethren; and we are under no control, in any of our proceedings, of any individuals or bodies, lay or clerical.—Those who disapprove of worshipping and seeking edification together, have no motive for attempting to unite in a religious body; and it is not possible for any religious body to exist, leaving the freedom of its members more completely without interference. The minister's only obligation is to deliver to his people what he believes to be the genuine and useful truths of religion, as they appear to his own free judgment. The people attend whilst they think they derive improvement—afford support according to their own sense of what is right—hold the opinions which satisfy themselves, without danger of Church censures—and withdraw uncondemned, if what they hear does not satisfy their minds.—Our denominational name is an historical one, and expresses rather our dissent from two celebrated forms of Church government, than anything definite in our own institutions; and if we do not refuse the name of Unitarians, it is employed in so general a sense, rather for the convenience of the world, than from any desire on our part to put forward our opinions that we can scarcely feel it a restraint, unless our views should so change, as to make us desire to join a differently-constituted church. Certainly then we have not too much organization; and if freedom is our chief object, we may well be satisfied. But are we so? Undoubtedly those who have most earnest religious feeling, most sincere interest in the religious improvement of their fellow creatures, are not satisfied with our condition.—They hold that all religious institutions should be adapted, not only to cultivate our own devotional feelings, strengthen our convictions of duty, and afford us the means of increasing our religious knowledge, but also to diffuse the purest and best influences of religion amongst others; to bring truth and piety to bear on human conduct, and to make the world better and happier. They believe that truth is the source and means of improvement, and that those who have taken pains to satisfy their own minds, ought to endeavor to communicate their views to others.—They wish to make the institutions of religion effectual to spread the spirit of Christ in the world, and they justly complain, that our plans, though providing for our freedom, do not actively serve the cause of truth, and practical religion. Those of us who form associations for the promotion of Unitarian views of Christianity do something more, but it is little. Efforts, to be effectual, must be made in our own personal sphere of action, must be vigorously sustained, and must derive their chief power from the daily conduct of our lives. Associations may be good means of awakening and expressing sympathy, of enabling many to unite in important new labors, and of directing, in a full stream, the overflowings of benevolence from various localities, to the spots where they are most needed, and are likely to be most productive; but in themselves, they are not enough, and if our congregational organization is deficient, they cannot render the defect unimportant. This is strongly felt, and some of our best men earnestly long to see our congregations brought, by means of organizations, into a state of more active Christian usefulness.

It remains then, to consider, whether a better organization is in our power, consistently, that is to say, with our essential and conscientiously-adopted principles. We certainly do not believe that it can be created by associations or unions of any kind, which, to be of the least use, must be the effect of the right spirit already existing, not in a few, but in many minds—not in one favored spot, but threughout an extended district. We apprehend that whatever is good, must begin with congregations themselves, and, consequently, with individual members of these societies. The first object is to make them efficient instruments for maintaining and diffusing the power of religion.

A congregation is a voluntary association of persons, having in view certain important common objects. Each individual must act according to his own convictions and feelings; there ought to be freedom for all; but vigorous and successful action can only be expected from those who believe they have something great to accomplish, upon the importance of which they are agreed, and which they hold to be worthy of their best efforts. Our brethren are to be improved, by announcing to them, with the best support of authority, reason, and example, the uncorrupted truths of the Gospel of Jesus Christ. We claim no right to dictate to others, we presume not to condemn them; but we have our clear notions of what Jesus taught, and these we endeavor to establish and enforce. In these times it is not enough that the congregation should be a study—it must be a school, striving to plant its principles in the minds of men. We may leave abundant latitude on secondary points, as well as encourage those who differ from us to act freely and openly for themselves, but if we strive to leave an impression of indecision respecting our own opinions, none will look to us for advice, and it does not appear, how, on any point of thought or action, men can contribute to enlighten and reform others, without themselves holding forth certain views as those they would recommend and press on public attention.

A society may be formed without interference with the freedom, and without injury or offence to others, on any principle, more or less general, which its members deem expedient. Illiberality consists not in having and professing principles, but in ill-usage of those who do not admit them, or in attaching to them a preposterous and extravagant degree of importance. Something of a creed, however vague—some union of opinion and feeling for a common object—is essential to every society; the question to be decided is, what are the proper points to insist upon. If we wish our religious congregations to be in an active state, and to contribute to the promotion in the world of juster notions of religion, our course is, whilst we are liberal and friendly, as well as just to all, to associate immediately with those whose views are similar to our own avowedly, as making those distinctive views the foundation of our union; and to endeavor to show the world around us their evidence and their application. When our congregations are what we should desire to see them, their union into larger groups for united action will be easy and natural, without any infringement on any principle. The change wanted is to give our congregations more definite objects, and a constitution more fitted for working, and thus to bring them into a more efficient condition. To some extent this implies a change to be effected; but it consists rather in taking upon ourselves more of a denominational character than we have yet had, than in affecting to get rid of any common principles assumed to exist; and the general agreement there is both at home and amongst those who think with us in other countries, that the English Unitarians have remarkably failed in spreading their sentiments, might show us that there is something wrong in our position, and that, if we believe we possess truth, and desire to serve our brethren, we ought to bring into our religious union more energy, more ardour, a more decided profession of what we believe and intend, and more earnest and continuous efforts to influence others. Our mistake has been, supposing that we have only to make provision for keeping up in ourselves a certain attention to religion; whereas we have a mission to fulfil, our devotion to which of our best powers is as much required from us in reference to our own state, as to the good we ought to be accomplishing.

If Dr. PUTNAM's views are right, we English Unitarians are the very model of a pure and enlightened profession of religion. We, on the contrary, feel that we are not what we ought to be; and when we inquire what is wanted, we find that in our dread of interferences with freedom we have broken through every bond of union, and have lost the power of making a useful impression on our brethren for the improvement of the world. There is at present a tendency, arising from consciousness of something wrong, and anxiety to try all things, towards attempting union on moral principles only, without reference to opinions otherwise than in the use of means to enable each to settle his own for himself. This plan may suit a certain state of society; but regarding practical good as the mere fruit of right opinions, which are of real importance, we think those who have satisfied themselves that they possess truth in certain great and important particulars, do well to unite to call attention to that truth and its results. In short, we like to see UNITARIAN CHRISTIAN SOCIETIES appealing to the judgment of their fellow Christians, and working out in practice all the beautiful moral results of their principles. We see with pleasure that Dr. Putnam's doctrine meets with no more acceptance from many in his own country, than we consider it is deserving in reference to our position.

For the Register.

EVANGELICAL ALLIANCE,

Or General Convention in London, in August, to promote union among all Christians throughout the world.

It is a remarkable fact, that in the nineteenth century of the Christian era, it is proposed to have a convocation of Christians, from all parts of the world, for the glorious object of promoting universal holy union among the entire redeemed family on earth; to deliver them from those direful evils of sectarianism which have so long separated those who are united by living faith and love to the same precious Savior, and who are heirs of the same eternal glorious inheritance; and that the very basis of this convention should be of such a character as necessarily to subvert and prevent the very object and end proposed to be sought.

No person can be admitted to this Convention who does not believe the doctrine of the Trinity.

Now I ask, is it consistent with the avowed object of this Convention to make the belief of any *unscriptural* proposition essential to membership! Is not such a procedure the very source of that sectarianism, the evils of which are deplored and deprecated as one of the barriers to that blessed holy union of the Savior's ransomed brethren, for which he prayed and died!

It will be admitted that neither the term "Trinity," or the proposition that "God is three," or that he is "three persons," or that "the Father, the Son and the Holy Spirit are three persons in one God," or that they are three persons," or that "the Father and the Son and Holy Spirit are one God," or that any passage *in itself* necessarily implying that Jehovah is three persons, can be found in the revelation which our Father in heaven has given us.

Even if the doctrine of the Trinity might be inferred from any passages of divine truth; have we a right to make a belief of it essential to Christian character and Christian communion, if the Scriptures do not! Do they make the belief of *all* truths essential to such a character! On the contrary, the Church of the Lord Jesus is commanded to receive such as are weak (i. e., erroneous) in the faith. Rom xiv. 1. And in the Church at Corinth there were persons who, like the regulators of this great Convention, were weak or erroneous on this very subject of the "one God, the Father," though their error was not the absurd and self-contradictory dogma of Trinitarianism. See 1 Cor. viii. vi. vii.

That the belief of any such doctrine is not essential to Christian character, is most manifest from the plain and positive declarations of eternal truth, that all who believe on the Son of God (mark it, not in the *Trinity*, but on the *Son of God*) shall be saved. All who fear God and work righteousness shall be accepted of him. Will any man in his senses, who is not blinded with bigotry, affirm that no person can penitently return to his Father in heaven, by faith in his beloved and only begotten Son, and cordially consecrate himself and all he possesses to the holy service of his God and Redeemer, without believing, to the mockery of all reason and common sense, that three persons are but one being!

We may ask the Rulers of the Convention, what is the doctrine, the belief of which is the test of admission!

If one should go there, declaring his firm belief in the Father, in the Son and in the Holy Spirit, would he be received! Or if no inquiry is instituted, if such an one, not believing that the *begotten* Son of God is *self-existent and eternal*, should enter; would he not be considered as imposing on the Assembly! Indeed if he believes in the supreme Deity of Christ (as some do) but does not believe in the distinct personality of the Holy Spirit, could he be admitted, or could he honestly enter! Can those enter, who, rejecting the absurdity that three persons are one being, believe the Trinity to be three *manifestations*! Now it is well known that the ancient inventors of the doctrine of the Trinity declared, that such Trinitarians "shall be damned everlastingly."

I will now prove that the test instituted by the Rulers of the Convention excludes Jesus Christ, his Apostles and the primitive Christians.

1. Jesus Christ, in all his teaching, never taught his disciples the doctrine of the Trinity.

2. He did teach truth which proves that doctrine to be false. He plainly and positively declared that his Father is "the only true God." John xvii. 3. In the same passage he distinguishes himself, as much as he does all other beings (so far as personality is concerned) from the only true God. He plainly declared "my Father is greater than I." John xiv. 28. And on the very occasion, when truth required him to claim equality with his Father, if he possessed it; even when the Jews charged him with making himself equal, because he claimed to be the Son of God; he solemnly declared the fallacy of their inference by the assertion; "Verily, verily, I say unto you, the Son can do nothing of himself," &c. John v. 18, 19. Jesus Christ, therefore, is no Trinitarian and could not be admitted to the London Convention.

And now what say his holy apostles!

"To us there is but *one God*, THE FATHER, (not the Father, Son and Holy Spirit) of whom are all things,—and one Lord Jesus Christ, *by* whom are all things." 1 Cor. viii. 6. The Father the independent SOURCE of all; the Son the *medium* of manifestation; by whom God creates, upholds, saves and judges his intelligent creatures.

They have declared him to be "the SON OF GOD;" "the only *begotten* of the Father, full of grace and truth." "The first born of every creature." "The beginning of the creation of God." That Jehovah is his "God and Father." 1 Peter i. 2. They believed in him, loved him and worshipped him, *as the Son of God*. They delighted to honor him in his true character as the Prophet, Priest and King of Zion. They applied to him, in a much higher sense, the high title that was given to the Rulers of Israel, Psalms lxxx. 1, 6. They indeed called him God—God or Ruler over all. They testified that all things are put under him. But they plainly declare that "He is excepted who put all things under him," or made him God over all; and that the Father who calls him God, in his high official character, is *his God* who has anointed him to this high station. See Psalms xlv. Heb. i. 8, 9. They teach that the Son shall finally give up the Kingdom, or reign, to the Father and himself be subject to the Father, that God may be ALL IN ALL. 1 Cor. 15 chap. The apostles, therefore, were not Trinitarians and could not be admitted to the Convention.

Let us hear the testimony of the primitive saints.*

Irenæus says, "John, declaring the one God Almighty, and the *only begotten* Christ Jesus, by whom all things were made, &c. He exhibited a creed which embraced *the general belief in that age*. He says, "the Church, which is dispersed through *the whole world*, even to the ends of the earth, has received from the apostles, and their immediate successors, the belief in one God, THE FATHER ALMIGHTY, the maker of the heaven, the earth, and the sea; and in one Jesus Christ, the Son of God, made flesh for our salvation, &c. That to Christ Jesus our Lord, and God and Savior and King, *according to the good pleasure of the invisble Father*, every knee shall bow," &c.

"In the shepherd of Hermas, a writer contemporary with Clemens Romanus," is the following passage: "God," says "he, placed that Holy Spirit, which was *created first of all*, in the body in which he might dwell," &c.

Justin Martyr, in the second century, said, "God in the beginning, before anything was created, *begat a rational power from himself*; which is called by the Holy Ghost, Glory of the Lord, and sometimes Son, Wisdom" &c. All the above names he bears *because he ministers to the will of the Father, and was begotten by the Father*."

Clemens Alexandrinus calls the Logos "*the first created wisdom*;" and he "who approximates the nearest to the *only Almighty*."

Dionysius, bishop of Alexandria, a little after the middle of the second century, says; "The Son of God is *created and made*—and as he is a created being, he existed not before he was made." "He is not eternal but came into being afterwards."

Thus it appears that the "creed which embraced *the general belief of Christians at that age*," expressed the great truth of the divine unity in opposition to Trinitarianism. The Christians of the primitive ages believed that the Father *alone* is the one Almighty God and that the Son is a distinct being from him, derived from him, begotten by him, and dependent upon him for all things. The primitive Christians, therefore, were not Trinitarians and could not be admitted to the London Convention. Thus alas! is the union of the disciples of the Lord prevented by their corruption "from the simplicity which is in Christ Jesus."

HENRY GREW.

* See Historical Views of Heresies, pp. 53, 69, 76. Stuart's letters to Miller, pp. 19, 23, 44, 45, 53, 54, 55, 58.

Will not the writer of the following communication let us hear often from him on the subject of Sunday Schools! His remarks are full of good sense. They come evidently from one who knows from his own experience the difficulties in the way and who has a Christian faith to triumph over them.

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For the Register.

WHAT HAS THE SABBATH SCHOOL TEACHER TO ENCOURAGE HIM IN HIS LABORS.

It must be at once seen that irregularity of attendance breaks in upon the usefulness, efficiency, and interest of the school. It probably arises in no small degree from the want of a deep and strong interest on the part of parents in the institution; although some of it, without doubt, happens without their knowledge and concurrence. It is obvious that this evil would be nearly or quite remedied, if we could secure an interest in the minds of our pupils in our exercises, and at the same time impress each parent with a conviction that this institution is really a valuable one. Can both or either of these be done! Every father of course makes the former his aim, because he knows that while the pupil's interest in the matter in hand is unawakened, all his efforts for the benefit of that pupil are in vain. But no one has long occupied his post as a teacher in a Sunday School without being fully satisfied, that in many cases this is a task that would require the eloquence of a Gabriel, and the faith that can remove mountains. There are cases in which it were almost as easy to call spirits from the vasty deep and make them come too, as to arouse anything like a *strong and steady interest* in our instructions. What can we do in one short hour to awake an interest in spiritual subjects in a mind which during all the remainder of the week is in contact with influences that lead to any thing but spirituality! It looks indeed like an unpracticable, hopeless thing. Yes, the greatest results are sometimes accomplished by the most apparently insignificant and feeble means, and this thought should teach as a token of perseverance how great our undertaking. Being satisfied of its value and importance, we may be encouraged to press on. If we succeed, there is no calculating the good we may do. If we fail in our immediate purpose, we may yet have implanted in our own souls the seeds which shall produce a harvest unto everlasting life. Our efforts to engage the attention and interest of these children in subjects of a spiritual character, if they do not prove of so great benefit to them as we may desire, may yet be of great and lasting advantage to ourselves, giving freshness and strength to our own views of Christian truth, and awakening within us a flame whose warmth and brightness shall extend and diffuse themselves through all our moral energies.

What good are we accomplishing in our School! This is an inquiry that has often forced itself on me, and sometimes the temptation to withdraw, has been strong, because it seemed to me that no benefit was arising from my connexion with it. Possibly when such a feeling arises in our minds, we may be looking for results more suddeu and striking than we have any right to expect. There are, in our School, some children, almost the whole of whose instruction is had in the hour we spend with them. We can in such cases see that we are engaged in a good work, and may be accomplishing some good. But with regard to the greater number of those who compose our classes, these instructions are but a tithe of what they are constantly receiving. And what good are we doing for them! If we are aiding to deepen and strengthen any good impressions;—if we are making them more familiar with the Scriptures;—if we are imparting information that shall make the Bible a more intelligible and interesting book;—if we are giving them principles to regulate their intercourse with their companions;—if we are warning them against vice and sin, and furnishing them inducements to pure and virtuous lives;—in however trifling a degree we may be doing any or all those things, we are engaged in a work, whose good influences may be revealed only in long future years. We may not now perceive that we are accomplishing anything; but the seed here implanted by our efforts, in some of these young minds, may, after lying hidden for years, be made by some apparently accidental,

scribed a controling influence over his character and life. In their early years the mother of that friend had taught him a hymn which he was accustomed to repeat at night on going to bed. Murray heard him repeat it, learned himself to repeat it, and it made an impression which was never effaced. He said he had never gone to bed at night, without repeating that hymn, and it had exerted an influence which ran through his whole life. What gives a degree of force to the illustration, is that the hymn had been entirely forgotten by the friend whose recital of it in their childhood had been to him a source of so great good. Thus apparently insignificant is the cause which often gives a direction to a man's whole life.

So may it be with some of the truths, principles, hymns, passages of scripture which we are endeavoring to fix in the minds of these children.

In considerations like those to which I have just referred must we find our chief encouragement to perseverance in this enterprise. If we look for obvious, striking results we shall surely be disappointed. If there be improvement and progress, they must, like the operations of nature be silent, gradual, and from day to day, be almost imperceptible. Our faith and patience may often be put to a sore trial; and perhaps the mere possibility, in spite of all appearances to the contrary, that we may be doing some good, may be only inducement to go on. The Sabbath School Teacher will often find himself called on to exercise a strong faith in human nature, the influence of kindness, the power of moral instruction.

And in what really great and valuable undertaking is there not need of a strong faith! It would unquestionably be very gratifying, strengthening our hands, give energy to our efforts, and animate us in our labors, could we see some substantial proofs that we are advancing to the fulfilment of our purposes and wishes. But it will not do to falter if such proofs are not vouchsafed us.

We must endeavor to be willing to struggle on without any mixture of selfishness in our motives, remembering that it has often been the lot of those who have spent health, strength and life even for the good of their fellow men to go down to their graves with only a glimpse of the results which their faith unfolded to them as destined to flow to their race and the world from their efforts. There is little virtue in that self-denial, privation and effort which looks to an immediate reward. Do what seems the duty for duty's sake and leave the consequence to his ordination who holds the disposal of all our interests in his hands. ***

For the Register.

SUNDAY SCHOOL CONVENTION AT TEMPLETON,

The Teachers, scholars and friends of the Sunday Schools in the Worcester West Association, was held on Tuesday, 16th inst. The weather was very favorable and a large number were present. At an early hour throngs of happy children were pouring into town from various directions, presenting one of the most lovely sights the eye can rest upon. From one school, that in Petersham, there were present one hundred and twenty six children, and, judging from the appearance of some other delegations, their number could not have been much less.

At 10 1-2 o'clock the convention was opened in precession on the common and moved to the Church to the music of an excellent band which belongs to the town. There we expected to listen to an address from one of the agents of the Sunday School Society from Boston which had promised us. But no agent came and after the opening services Rev. Mr. Wellington was invited to apologize to the audience for the deficiency.

After some appropriate and spirited remarks by Mr. Wellington the meeting was thrown open for any disposed to speak. Short addresses were then made by Rev. Messrs Bond of Templeton, Green of South Brookfield, Willson and Pierce of Petersham. Thus an hour was passed with interest and then we were invited to proceed to the Town Hall near by to partake of refreshments. There we found a generous collation provided by the liberality and arranged by the good taste of the ladies of Templeton.

After the repast, beautiful hymns were sung by the sweet voices of the younger children.

In the afternoon we assembled again in the Church and listened to addresses from Rev. Mr. Putnam, the Methodist clergyman at Templeton, Dr. Russell and Mr. Alden of Barre, Messrs. Lee and Lincoln of Templeton and Rev. Messrs. Willson and Bond.

I will not attempt to give an abstract of what was said by the brethren who addressed the meeting. Suffice it to say they were words fitly and earnestly spoken and could not fail of profiting those who listened, adding to our knowledge and zeal in the blessed work of leading children to Christ.

The Church and Hall were beautifully decorated. Upon the whole the occasion was one of the green spots in our lives, the recollection of which will ever cause our hearts to beat quicker with Christian love and increase our zeal in the Master's service. N.

☞ Our correspondent must excuse us for abbreviating the above communication. It gives us pleasure to publish accounts of such gatherings; but they are now so numerous that to find a place in our columns they should be short.

INSTALLATION.

On Thursday, June 18th, the Rev. Reuben Hitchcock was installed as pastor of the First Congregational Church in Stow, (Mass.) The public services of the occasion were introduced with Prayer by Rev. Mr. Frost of Concord and appropriate Selections from Scripture by Rev. Mr. Chandler of Shirley. The Sermon was preached by Rev. Dr. Gannett from Colossians i. xviii. "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." The Prayer of Installation was offered by Rev. Dr. Parkman; the Charge was given by Rev. Mr. Lincoln of Fitchburg; the Right Hand of Fellowship by Rev. Mr. Smith of Groton; the Address to the People by Rev. Mr. Hubbidge of Pepperell; the Concluding Prayer by Rev. Mr. Gilbert of Harvard; and the Benediction by the Pastor.

After the religious services, the members of the Society with the Council and other invited guests, both clerical and lay, ladies as well as gentlemen, formed a procession from the Church to a spacious public Hall, where the numerous company partook of a Collation tastefully and bountifully provided. After this, at the invitation of the Chairman of the Committee of the Society, brief Addresses were made by Drs. Parkman and Gannett, by Rev. Messrs. Lincoln, White, Babbidge, Gage, and Smith, and by Wm. H. Knight, Esq., of Framingham. In the course of the addresses, some interesting references, suggested by the Chairman, were made to the history of this ancient town; to the faithful ministries of its earlier Pastors; (extended in those of Rev. Messrs. Gardner and Newell almost to a full century) and to the good influence of such labors upon the condition and character of a people long after the ministries themselves have ceased. Grateful mention also was made of the services of the day, and of the bright prospects of the Society in the relation they established. We unite our cordial wishes with those that were so eloquently expressed, that these prospects may be fully realized; and that our brother, who carries to his new charge the fruits of a mature experience and the prayers of many hearts, may find, that with renovated health, his labors are not in vain in the Lord.

* *

NEW PUBLICATIONS.

THE HARBINGER.

This paper, the organ of Brook Farm community, and conducted with great good taste and ability, has now just entered on its second year. We value it as the earnest and faithful exposition of Fourierism; and, though it has not the devotional spirit which charms us in the Practical Christian, we trust that it may be encouraged by an enlightened public. We look with great interest to the social experiments which are now making. There are, as every man who goes through our streets with eyes to see and a heart to feel, must acknowledge, grievances enough in society to move our deepest sympathies and lead us with solemn earnestness to ask, what may be done? Man is not in harmony with himself. Society is made up of discordant elements. The fearful inequalities of outward condition are not favorable to the happiness or virtue of either extreme. If, therefore, these communities, established on more humane and Christian principles, can succeed, it will be a great gain. At all events, the discussion and the experiment will lead many to examine with more care the existing order of things, and though communities, as a means of remedying the general evil, should fail, as we believe they must, they may nevertheless lead men to inquire and finally to learn how the pressing evils of society may be corrected. Things are not right now, and they can never grow materially better, till society, if not constructed on a more Christian basis, is at least pervaded by a more Christian spirit.

POVERTY: its Illegal Causes and Legal Cure. Part I. By Lysander Spooner.

This is the first part of a work evidently prepared with great care, and by one who has reflected much, if not wisely on the condition of Society. The whole work is based on seven propositions.

1. Every man—so far as, consistently with the principles of natural law, he can accomplish it—should be allowed to have the fruits, and all the fruits of his own labor.

2. In order to this, it is important as a general rule, that each man should work directly for himself, and not for another for wages; because, in the latter case, a part of the fruits of his labor go to his employer, instead of coming to himself.

3. That each man may be his own employer, it is necessary that he have materials or capital, upon which to bestow his labor.

4. "If a man have not capital of his own, upon which to bestow his labor, it is necessary that he be allowed to obtain it on credit," and, in order that he may do this to the best advantage, all legislative restraints upon the rate of interest should be removed.

5. In order that the laborer may obtain capital at the lowest possible rate of interest, it is necessary that free banking be allowed.

6. All credit should be based upon what a man has, and not upon what he has not. A debt should be a lien only upon the property that a man has before and when a debt becomes due; and not upon his earnings after the debt is due.

7. Creditors should have liens upon the property of their debtors in the order in which their debts are contracted (with some exceptions;) the creditor having the first lien, should be paid in full, before the second receives any portion of his debt.

From these seven propositions—were they to become the law of the land—it would follow, that while the accumulations of society would probably be greater than they now are, they would be much more equally distributed than they now are, and from this more equal distribution of property there would be, 1st, in a social point of view, a warmer sympathy running through the different parts of society. 2d. In a moral point of view there would be fewer temptations to crimes against property, to fraud, intemperance, gambling, lewdness. 3d. In an intellectual point of view, the mental independence of each individual would be greatly promoted by his pecuniary independence. The laboring classes (being all) would have more leisure for intellectual cultivation. Children would be universally educated. The intellect of society would be much better directed than it now is, more to the service and improvement of man as man. 4th. The whole system of politics would be rendered exceedingly simple.

Such is the outline of Mr. Spooner's work, and we would commend it to those who are interested in such speculations, as a clear, dispassionate, well-considered examination. On paper the conclusions follow beautifully and naturally from the premises. But we have long since ceased to have confidence in any merely economical or political measures for the restoration of society to a healthy moral condition. We do not stop to examine, as questions of political economy, the laws regulating the rates of interest and those relating to banking, to which Mr. Spooner attaches so much importance. They may be of some consequence, and may not now be what they should be. But the difficulty lies lower down than these things, and must be reached by something that penetrates deeper than any system of legislation. So long as there are the differences which now exist in talent and particularly in the faculty of money-making, no legislation which does not paralyze the industry and energy of the people, can prevent the immense inequalities of fortune which now exist, and which certainly are not favorable to the best interests of man. But since these inequalities do exist, and even under Mr. Spooner's order of things, would probably be quite as great as now, we can only hope, that by the extension and diffusion of a more Christian spirit among all classes, the poor may learn to bear more patiently their trials, and the rich learn to distribute more freely of their riches, while all, by more Christian lives, go on to bring society more like to what God intended that it should be.

A Discourse delivered before the Ancient and Honorable Artillery Company, June 1, 1846, being the CCVIIIth Anniversary. By George E. Ellis, Pastor of Harvard Church, Charlestown. Boston: 1846. Eastburn's Press.

We listened to this discourse with a satisfaction, which has been renewed and increased in the perusal. The annunciation of the text—"Blessed are the Peacemakers"—declared at once the purpose of the Preacher, which was faithfully yet courteously fulfilled in the presence of an ancient military association and with all due respect to their history and their anniversary. He shows the excellence and the blessedness of Peace in communities and nations; that upon rulers, statesmen, legislators, and public teachers lies the solemn obligation to maintain it, with the heavy guilt and responsibleness of violating it;—"that the only plea, that can now be offered in support of War is, that it may be, under some circumstances, the ultimate agency and instrument of peace; the only excuse for the soldier, that he may be a peace-maker;—that when rulers and legislators have violated their own obligations, and by their mistaken councils, their unwise measures, or their wicked passions have incurred the guilt of bringing upon their country the scourge of war, then, *in the last resort*, the soldiers may become the reluctant agents of putting an end to the mischief and of restoring, or if need be, "*conquering*" a peace.

With these general statements premised, the truth and justice of which we can discover no reasons for denying, the preacher maintains these two assertions.

First: "That whatever be the sin or the folly of war, the soldier, who is most concerned in it, may be the least culpable for it."

Secondly: "That if ever, henceforth, throughout Christendom, recourse shall be had to arms, statesmen, legislators, and public teachers, rather than the military, will deserve the blame, and incur the guilt."

Under the latter head we find passages not a few full of truth and solemn meaning, which we commend to the deliberate reflection of our rulers, and of all such as delight in war.

These positions are sustained with great weight of argument and earnest application to the position of our own country at the present moment. To our minds they are full of solemn truth and meaning; and we commend them to the deliberate consideration of the rulers of the land, and of all such either in the high councils of the nation or among the people, who "delight in war." * *

FLORAL PROCESSION.

We trust that the various Sunday Schools, and the whole community will respond generously to the invitation in behalf of the Floral Procession of the Warren Street Chapel. The Teachers and pupils of the Institution are making every preparation for the occasion. Thousands of other hands, we doubt not, will be extended to their aid. The early bloom of the present season will deprive the Procession of many flowers unless unusual exertions are made to collect or contribute them. There are other gifts too that the friends of the Chapel may make. Wreaths, grasses, baskets, fancy articles, fruit and cake—in fine, any tokens of interest and good-will, will be most acceptably received.

Should no unforseen accident prevent, we can assure the public of a beautiful procession. And we need not urge a liberal patronage upon the troops of friends who have always been found ready to give every proof of their favor and approval. A little further kindness would crown the highest hopes of those entrusted with this charity.

A beautiful Banner has been prepared at the Warren Street Chapel, to be presented to the Floral Procession of the Ministry-at-Large in Providence on the approaching 4th of July. Other gifts will accompany it.

We hope that similar favors will be extended to the Floral Procession at Lowell, if the report be true that our friends of that city are making preparations for such an affair.

SECULAR INTELLIGENCE.

☞ It is hazardous to give the *latest* foreign news in a weekly newspaper, which must, to reach distant subscribers, be put to press a day or two before its date. We had proof of this last week. The announcement of the arrival of the Great Western at N. Y., as the latest, had hardly been "worked off" when, the news-boys were crying "Extras—*Five Days Later from Europe.*"

THE STEAMSHIP CALEDONIA, Capt. Lott, arrived at this port about half past one o'clock, last week on Thursday, bringing files from London to the 3d inst., Liverpool to the 4th, and Paris to the 1st.

No events of marked importance had occurred since the departure of the Great Western, if we except the progress of the insurrection in Portugal. This movement had been so successful as to assume the character of a revolution. The leading Minister Cabral had resigned and his resignation had been accepted, and no new government had been formed at our last advices. The Queen had not been disturbed in the exercise of her power at Lisbon, but many of the provinces were in the hands of the insurgents.

There was another arrival of the Overland Mail from Bombay at London on the 3d inst., but there was no news of importance.

American affairs and particularly the "existing war" with Mexico, form a topic of frequent discussion in the English and French papers, but no news had been received from this side of the water later than that carried out by the Cambria of the first crossing of the Rio Grande by the Mexican forces, and therefore the speculations of the press are not particularly applicable to the present state of affairs.

WHY NOT BEFORE? A rumor comes by the Caledonia, that the British Government has offered or is about to offer its services as mediator between the United States and Mexico; and that our government is favorably inclined in this matter. The rumor probably is not true. But why might not this wise and amicable mode of settling our difficulties with a sister republic have been resorted to, before the commencement of hostilities. The honors and evils of the war, have been abundant, even thus far. The loss to the victors has been dreadful: and we have only begun to feel evils that will leave their dark traces on our nation for a long time to come. According to the maxims of the world, to say nothing of the demands of humanity and christianity, it is difficult to understand why, it would not have been as consistent with national honor, to have allowed or asked England to act as a mediator, previous to the sending of the army to Texas as now.

☞ In a letter, published in the Providence Journal, from an officer in the U. S. army at Matamoros, we find the following incident: enough in itself to rebuke the foul spirit of war, which one would suppose could not exist for a moment in the presence of a *dove and a child*. The scene described was at the crossing of the Rio Grande.

"Under a tree just on the river bank, and at the point where the bustle and throng of the passage was greatest, a family of Mexicans had taken shelter, who had re-crossed to our side the day before, and had not had time to move to their homes. There were some six or eight children of various ages; one of these, a beautiful, black eyed, graceful little creature of five or six years. I saw her while tumult and turmoil of all description rang around, while arms were flashing, cannon rolling, men hurrying to and fro, horses dashing at wild speed, the air filled with shouts and oaths, and all was as if quiet and peace were banished from the earth, half sitting, half lying upon a grassy knoll, her head resting upon a white pet dove, and one little arm thrown around the bird as if to protect it from all harm."

The Louisville Journal says: "As we stood on Main street yesterday, and saw the mounted companies of Capts. Cassius M. Clay and Beard, from Lexington, pass by, we felt that whatever there may be of Kentucky pride was more than justified. Almost every man looked as if fit to lead a charge against a battery—large, athletic, bold, gallant in bearing." *Each man is to be furnished with a Bible.*

N. B. Is it to be inferred from the last sentence in the above paragraph that in Kentucky *only those who were destitute of the Bible* volunteered for the war against Mexico? If they *read* the Bibles with which they are to be furnished, possibly they may repent that they are "en route for the Rio Grande," and return to beat their swords into ploughshares.

YEARLY MEETING OF FRIENDS. The yearly meeting of Friends in New England, which commenced in this town on Saturday morning last, and continued by adjournment from day to day, was brought to a close yesterday afternoon.

The difficulties that took place in the Society at the meeting last year, and which led to an open rupture, we regret to say still continue. There were two bodies in session during the whole week—both claiming to be the New England Meeting of Friends. The majority of the denomination met at their usual place—and the other body occupied the Clarke street meeting-house. [Newport (R. I.) Mercury, 20th.

A STATE MANUAL LABOR SCHOOL, for the employment, instruction and reformation of juvenile offenders, is to be established, according to the "Resolves" passed by the last Legislature: and the Commissioners appointed to obtain a suitable lot of land, (not less than fifty acres,) for the proposed institution, have advertised for proposals. If this school is started and managed wisely, it will be a great blessing to the Commonwealth.

We hope another year will not elapse before the Legislature will establish an asylum for the intemperate. This is almost as much needed as asylums for the insane.

CALAMITOUS FIRE AT QUEBEC. The St. Louis Theatre, at Quebec took fire on the 12th inst., and *forty-three* persons lost their lives. The fire caught behind the scenes, at the close of an exhibition of Harrison's Chemical Dioramas, at about 10 o'clock. The exhibition was over, and a part of the spectators had retired, when a terrific cry of fire was raised, and the persons in the theatre rushed to the door, and were so crowded into the narrow passage, that although there was ample time for all to escape, they became so locked together that relief was impracticable, and nearly all remained stationary until they perished.

The fire communicated to the government stables, and it continued to rage until one o'clock, when it was gotten under, having been prevented, by the firemen, assisted by the military, from spreading further.

A large number of respectable persons were among the sufferers, including a large number of ladies.

☞ We take the following items from a letter (dated June 1st) of the Paris correspondent of the Atlas.

"A Malta paper states that Mr. James Richardson, the African explorer, has returned to Tripoli, after an absence of nearly nine months, during which he has performed a circuit, in the heart of the Great Desert, of nineteen hundred miles, one-fifth of it on foot. He was only accompanied by a native liberated slave, wore the European costume, made no presents, had no weapon but an Arabic Bible, which he used to read to the natives, and no funds excepting his stipend as correspondent of the London Times. Wars between the different tribes prevented his passing entirely through the Desert, as he intended on setting out, but he confidently hopes yet to reach Soudan, and to be able to abolish the slave trade of the Sahra—the Virginia hot bed of this nefarious traffic in Northern Africa.

In mentioning, in my last, the attempt now making here for the establishment of an American church I think that I omitted to state that the Rev. Ebenezer Mason, of New York, has preached for some time past. At first his auditory was small, but it has gradually increased in numbers, and if the societies who have been memorialized on the subject take up the matter, a large congregation can be gathered together.

THE ISRAELITES IN GERMANY are in great commotion. At Berlin and Frankfort two-thirds of them have separated from the synagogues, to form new societies, and it is thought that their example will be generally followed. The new school are supported by the government; they celebrate the Sabbath of the Christians, and worship with chaunts, the music of the organ, and sermons. Sir Moses Montefiore, backed by the Rothschilds, is about establishing a Jewish colony in Palestine, and has obtained an Ukase from the Emperor Nicholas, authorizing the emigration thither of ten thousand Russian Jews.

A Marseilles paper confirms the melancholy accounts I gave you in my last of the state of Donizetti's health. He occasionally places himself at the piano and produces a few bars stamped with all his brilliant genius and talents, but the fugitive thought soon abandons him, and none but incoherent sounds come forth. Feeling this, he strikes his forehead and exclaims: "Ah! you see how near I am to death!" Walking lately in his garden, he gathered a bunch of violets, and on returning to the house commenced plucking them to pieces, saying, when he had finished: 'My poor flowers! you are gone, like poor, poor, Donizetti.'"

A REMARKABLE HORSE. Mr. John Wales, of North Bridgewater called at our office last week and showed us a horse that was in his thirty-sixth year. This horse came in from N. Bridgewater, twenty miles, bringing four persons in four hours. He is yet a good traveller and does much labor. [Ploughman.

☞ The following advice to gardeners—has a lesson also for those who have charge of the *young*.

WEEDING. Don't let the weeds get much root before you stir the earth and you save much labor. Late weeding will not be needed if you weed early, for the plants will soon cover the ground and discourage new growths of weeds.

ASSOCIATION OF THE ALUMNI OF HARVARD COLLEGE. The next annual meeting of this Society will be held on Friday, August 28.

At the last annual meeting, August 26, 1845, the following were chosen officers of the Society for the present year.

John Quincy Adams, President.
Joseph Story, Edward Everett, John Pickering, Lemuel Shaw, Peleg Sprague, Chas. H. Warren, Samuel A. Eliot, Stephen Salisbury, Wm. W. Greenough, Vice Presidents.
Directors.

At the publication of the last triennial catalogue, the college numbered 1988 graduates still living. The occasion of the first public meeting of the Alumni as a body, with the new President, will naturally attract a large concourse of the friends of the College, and will invest the performances with peculiar interest. It is hoped that the engagements of the venerable head of the association, will allow him to preside at the festival. We understand that an early opportunity will be afforded to all who wish to be present to signify their intention. [Advertiser.

STRAW BONNETS. Elisha Fitzgerald, a mechanic of this city, has invented a machine called the "Tuscan Straw Braider." It is so small and beautiful that it will be an ornament to a parlor, and so simple in its management that a child could attend a dozen or twenty of them with ease.

Having a quantity of the short straws which are imported from Tuscany put into a receptacle, it selects one at a time, and adds it to the braid, at the same time cutting off the refuse end of the one whose place it supplies, and forms the braid, with its iron fingers, much better than could ever be done by the most experienced braider in Tuscany, and with such speed that one machine would do more work in a day than fifteen or twenty operatives. If a straw is too large, the machine rejects it, and if by any accident a straw is missed, it stops of itself."

This machine is a singularly compact instrument requiring but about three feet square of room and built at a cost of about $300. The New York Tribune states that Mr. Elisha Fitzgerald, the author of this trophy of American practical genius, is the youngest of six brothers, nearly all men of original and inventive mind. Daniel invented the Salamander Safe; Jesse the Portable Burr-Stone Mill; the three together the machine for braiding Manilla Grass, now extensively used for making Amazone and Neapolitan Bonnets. This was deemed a wondrous achievement, but it is thrown into the shade by the Tuscan Braiding Machine. This has hitherto encountered some difficulty in the practical working, which has been overcome and the pattern machine now picks up straws as quietly and aptly as though it had had been doing that and nothing else since the days of Adam.

ERUPTION OF MOUNT HECLA. Letters from Keixjavik, in Iceland, state that on the 9th of March an eruption of great violence took place. The flames burst forth by three immense craters, and reached to the height of more than 2500 *brasses* (15,000 feet.) The lava poured forth from the tops of the mountain and pumice stones were thrown to the distance of three quarters of a mile, some of which weighed 480 kilogrammes, or about 100 pounds. In consequence of this eruption, the enormous mountain of snow and ice, piled up on the sides of Mount Hecla, were melted, and swelled the waves of the river Kangea, which flows at the foot of this volcano. The waters of this stream were so heated by the torrents of red hot lava that poured into it, that, day by day, they picked up on its banks quantities of trout dead and even cooked. The cattle that eat the grass upon which the ashes fell, have been attacked with an epidemic from which few have escaped.

The *Gazette de Treves* states that the inhabitants of the village of Erkfield have been much alarmed by volcanic threatenings in that neighborhood. Loud explosions and subterranean noises, unaccompanied with any earthquakes, and a falling in of nearly three acres of land, have created this alarm. [Atlas.

OBITUARY.

In Walpole, June 18, Hon. JOSIAH BELLOWS, aged 79.

On Tuesday, the 16th, while riding out, his horse became restive, and he was violently thrown from his carriage, causing a concussion, and an entire prostration of his physical and mental powers, from which he never recovered.

Mr. Bellows was a native of Walpole, where he always resided, and was the youngest of the numerous family of Col. Benjamin Bellows, one of the first settlers, and a large proprietor of Walpole. His sudden death will be deeply felt, not only by his family and relations, but by the community where his life has been spent, and his influence appreciated. He was formerly a Representative and a Senator in our Legislature.

Another correspondent says:

"Although advanced in age, he was in the full possession of all his powers, active and vigorous until the accident which caused his death. He was a man of a clear, strong and straightforward mind—quick perception and sound judgment. Few men could discriminate quicker or more accurately between what was practicable and what was too theoretic and visionary for use. His opinions when formed, were fixed. You always knew where to find him. His integrity was not only a principle, but a deep innate sense. Nothing could allure, nothing drive him from the path of honesty. His word was considered by all as a bond well attested, without a flaw, or susceptible of being evaded. This secured to him the unlimited confidence of his fellow-townsmen. Free from parsimony and prodigality, his liberality was regulated by the conviction of his understanding and a sense of justice;—and he never withheld his means when utility was evident, nor gave when no useful object could be seen. He was benevolent and kind, but not weakly indulgent to his own faults or the faults of others. He was a patriot of the Washington School,—intelligent, consistent and unchanging; a believer in the great truths of religion, and a firm, liberal and exemplary supporter of its institutions, and did not place his hopes upon abstract deductions, but upon a faithful performance of the duties which religion enjoins. That he was a good husband, father, relative and friend, the unfeigned grief of all those who survive him, bears unequivocal and abundant testimony. His place as a man, cannot be easily supplied" [N. H. Sentinel.

*** The Thursday Lecture was preached, this week, by Rev. F. A. Whitney of Brighton, from 1 Timothy iv. 16. "Take heed unto thyself." Subject—The Christian Doctrine of Self-Heed.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Six Dollars from Rev O. C. Everett of Northfield, in payment of his Annual Subscription as a member of the Society, and as a contribution to the funds of the Agency.

Boston, June 26, 1846.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Sunday School in Templeton connected with the Society over which Rev Chas. Wellington is Pastor, to constitute Mr A. Sidney Lincoln, its Superintendent, a Life Member of the Society. je27

☞ The MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Bulfinch's, Nashville, on Wednesday, the first day of July next, at 10 o'clock, A. M. je27 JOS. C. SMITH.

☞ The Ladies of the BERNARDSTON UNITARIAN SOCIETY, will hold a FAIR, at the Town House in their village, on the 4th of July. The sale of articles will commence at 10 o'clock, A. M., and continue through the day. Refreshments will be provided; and in the afternoon, there will be Music and Speeches. je20

☞ FLORAL PROCESSION. Contributions of Flowers, Grasses, Baskets, or fancy articles for the Floral Procession of July 4th, are respectfully solicited from the various Sunday Schools and other friends.

In behalf of the Warren street Chapel.
C. F. BARNARD.

Boston, June 13, 1846.

MARRIAGES.

In this city, by Rev Mr Gray, Mr Levi Chubbuck to Miss Sarah R. Ring.

16th inst., by Rev David Fosdick, Mr John H. Clifford to Miss Asenath W. Plummer, both of this city.

19th inst, by Rev Mr Robbins, Joseph B. Whippen to Sarah H. Dewhurst.

In Somerville, 18th inst, by Rev J. T. Sargent, Mr George French to Miss Mary E. Dresser.

In Cambridge, 17th inst, by Rev Mr Newell, Mr George G. Rice to Miss Harriette C. Hunnewell.

In Lowell, 17th inst, by Rev Mr Miles, Nahum Jones, Esq. of Boston, to Miss Lucy Blake of Lowell.

In Worcester, 17th inst, by Rev Mr Hill, Mr Marshall Symmes, Jr. of Medford, to Miss Abby, daughter of Samuel Stowell of W.

In Taunton, 11th inst, by Rev Mr Brigham, Dr Ira Sampson of Dighton, to Miss Martha E., daughter of Benjamin Seaver, Esq. of T.

In Providence, 4th inst, by Rev E. B. Hall, Mr Kinsley Wilmarth of Attleboro', to Mrs Elizabeth N. Brayton of North Providence.

In New York, by Rev Mr Bellows, J. Dwight Stickney, M. D. to Miss Juliette Augusta Warren.

DEATHS.

In East Cambridge, 18th inst, John, only son of John and Lydia W. Palmer, aged 11 days.

In Gloucester, 7th inst, Mr Moses Lufkin, 90; for 2 years a drummer in Gen. Washington's Life Guard; he was at the Battles of Lexington, Bunker Hill, Trenton and Saratoga.

In Hartford, Susquehanna co, Pa., May 26, Rufus Kingsley, 84, a revolutionary veteran who was a drummer at the battle of Bunker Hill.

Will be published on Wednesday next.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXVI, for July 1846.

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VII. Whewell's Ethics.
VIII. Congregationalism Vindicated.
IX. University Education.
X. Notices of Recent Publications.
XI. Intelligence.

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GROVE'S GREEK AND ENGLISH DICTIONARY. A few copies of this Dictionary for sale at the Christian Register Office. je27

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The Old Testament.
Selections.
Review of Parker's Discourse.
British and Foreign Bible Society.
Political Piety.
Future Life.

CONTENTS OF No. 1.

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POETRY.

[For the Register.]

PEACE IN CHRIST.

I'm weary, weary every day;
Despondent when I fail,
And when successful, am not gay,
But weary, weary every day;—
Why should I thus bewail?

My life to others seemeth bright,
And prosperous the gale,
They see upon my soul no blight,—
My life to them seems always bright,
Why should I thus bewail?

I shed no tear, feel no sharp pain;
But wearisome the tale,—
My joys are tasteless, life is vain,
And though no tear nor racking pain,
Still must I thus bewail.

Dear Savior, thou alone canst know,
How poor I am and frail;—
Beneath this wildering, blinding show,
Dear Savior, thou alone canst know,
What griefs I there bewail;

How, when without all seemeth fair,
There's emptiness within,
How feebly rise the thoughts of prayer,—
How, when without all seemeth fair,
The soul is sick with sin.

And wilt thou not, dear Savior, come,
Refresh this weary heart,
Lead this poor, homesick spirit home?—
O, dearest Savior, quickly come,
And bear me where thou art.

Breathe in thy blessed spirit now,
Thy peace, dear Savior, give;—
Before thee meekly would I bow,
Drink in thy blessed spirit now,
That I in thee may live.

[For the Register.]

DREAMS.

[From the MSS. of the late Lieut. Robbins, of Newport, R. I.]

I had a dream of boyhood,
Among the flowers at play,
But Time, Death's ruthless minion,
The vision snatched away.

I had a dream of youth-prime,
The flowers of life were gay,
But Time, with rudest pinion,
The vision swept away.

I had a dream of manhood,
Twas blent with glory's ray,
But Time, with cloudy pinion
The vision chased away.

I had a dream of eld-time,
And honor crowned the gray,
But Time's swift-glancing pinion
The vision swept away.

I had a dream of Heaven,
And heard an angel say:
"Fear not! here waves no pinion
To sweep thy dream away."

[For the Register.]

"THY SINS ARE FORGIVEN."

She passes through the castle gates
Amidst the crowded throng;
She lists not to the festal strains,
Which fill the air with song!

Bright forms of beauty fill the hall
With many a noble guest;
She sees not, hears not, feels alone
That earth is not her rest!

She seeks for Him, who came to save;
She hears his voice from Heaven;
"Thy love hath saved thee," child of Earth,
Rejoice, thou art forgiven! L. G. F.

[Selected.]

AN OLD EPITAPH.

Beneath this tomb an infant lies,
To earth whose body lent
Hereafter shall more glorious rise,
But not more innocent.
When the Archangel's trump shall blow
And souls to bodies join,
What crowds shall wish their lives below
Had been as short as thine!

MISCELLANEOUS.

ELIZA A. MEAD.

We gave, week before last, an account of this girl, who at different times lost all the means of holding intercourse with the external world. Here was a most remarkable and fearful experience,—all being to her dark and silent as the tomb, even the sense of touch, with which Laura Bridgman has been taught such wonders, being from time to time wholly lost. It is not strange that the poor child under these circumstances should have imagined that they were burying her alive. We give below a letter written as it was dictated by her. The lady who wrote it down for her, says, "though deprived of so many avenues of pleasure, she is very happy and finds much to enjoy."

LUNATIC HOSPITAL,
Worcester, Dec. 15th.

DEAR FRIEND,—It is a long time since I have been to see you; but have been sick almost every day since I saw you last. I was taken sick five weeks after I left you. At first I had a fall and hurt me so that I was quite sick. I had hardly got over that when I was taken with typhus fever and was very sick for a long time. It left me in a bad state, and for four weeks afterwards I did not know any one that was with me, and they thought it best to carry me to the Insane Hospital at Worcester, under Dr. Woodward's care. I have been here a year. After I had been here about four weeks, I got better of my excitement, and was quite unhappy for some time, though everything was done to make me happy. After this I was very sick and do not remember about it, but when I came to myself found I was worse off than ever, for I was totally blind. You must imagine how I felt, for it is impossible for me to describe my feelings. But I had yet to learn more still. I thought for some reason no one would speak to me, but did not know why.

You remember when I was at the Asylum we all learned the deaf and dumb letters, and after I came here, had a companion about my own age, who also knew them, and to amuse ourselves we used to talk with them. This girl came to see me as soon as she knew where I was. The second time she came, I asked her to speak to me; she then began to make the letters on my fingers. It was sometime before I could understand her, but when I did, what was my surprise when she told me I was deaf. Then I knew why no one spoke to me. I was then blind and deaf, and after a while lost my speech also, and sad did I feel when I realized of how much I was deprived. It was then mid summer. Oh! how I longed to see the light once more and to hear but one sound. With the rest I had lost my smell and taste. Was I not in a sad state? I have now regained my smell and taste, but have yet no signs of sight or hearing. I knew the way about the house, for I had not forgotten where I used to go, but after a while I lost the use of my feet and have not stood up for three months, and have not seen nor heard since last August. About six weeks ago I was taken sick again and lost the use of my hands. Then I was indeed miserable, for not one word could any one esay to me. This lasted but a week; I felt like a new being when the feeling returned to them. My feet are senseless, can stick pins in them and not feel it at all. I have not told you how I have been taken care of since all this happened. At first the girl I told you began to talk with me took the whole care of me. I loved her as much as I could if she had been my own sister, she was as good and kind, and great reason have I had to bless the day we met. She got well and was obliged to go home, and I felt very sad, for I thought no one could ever take her place, but God did not forsake me in my time of need. He raised up friends for me, and all the Doctor's family have been devoted to me in my helplessness. Dr. Woodward has been like a father to me, and his daughter has taken me under her care and kept me in her room, she is like an older sister to me. All the family are so good to me, and do not seem to think anything a trouble that can in the least contribute to my happiness. How much I have to be thankful for.

I have some books such as the blind use, and took much pleasure in reading them, but since I was last sick cannot feel them so as to read.

I have not forgotten all your kindness to me when I was with you. It all comes up to memory with double force. What I then learned is of great use to me now that I cannot see to learn any more. Little did I think when I was learning how much good it would do me in after life. One would think I must be perfectly miserable deprived of so many blessings, but God gives me strength according to my burden. I sometimes feel very sad when I think I may never enjoy the possession of all my senses as I once did, but I pray that I may never murmur at the hand of affliction. I know it is all sent for some good. I want you to give my best love to the children and tell them from me to learn all they can while they have the means; for they know not how much they will regret it if they do not. I hope you will forgive the liberty I have taken to write to you. I have long wanted to do so, but could not learn whether you still lived at the Asylum, till Deacon Greely came to see me, and told me about you,—how glad I was to hear from you. My brothers write to me often. Have not heard much from Catharine lately, but hope to soon. Since I have been blind I have learned to write, so that those who are with me all the time can read it, but perhaps you could not, so Miss Woodward copies my letters, and when I have a letter she reads it to me on my fingers as she talks to me. She often reads to me from a book, so I can learn some. Give my love to Abbey Dowell, if she still lives with you, also to Miss Blanchard, and tell her I have not forgotten all her kindness to me. I have written a long letter and must close, saying good bye to all. I hardly know how to stop. There is so much I want to know. If you can I wish you would write me a few lines to let me know how you are. Direct to care of Dr. Woodward at the Hospital. By so doing you will confer a great favor upon your affectionate,

ELIZA A. MEAD.

THE UNEXPECTED FRIEND.

"It must be, my child!" said the poor widow, wiping away the tears which slowly trickled down her wasted cheeks. There is no other resource. I am too sick to work, and you cannot, surely, see me and your little brother starve. Try and beg a few shillings, and perhaps by the time that is gone, I may be better. Go, Henry, my dear; I grieve to send you on such an errand, but it must be done."

The boy, a noble looking little fellow of about ten years, started up, and throwing his arms about his mother's neck, left the house without a word. He did not hear the groan of anguish that was uttered by his parent as the door closed behind him; and it was well that he did not, for his little heart was ready to break without it. It was a bye-street in Philadelphia, and as he walked to and fro on the side walk, he looked first at one person and then another, as they passed him, but not one seemed to look kindly on him, and the longer he waited, the faster his courage dwindled away, and the more difficult it became to muster resolution to beg. The tears were running down his cheeks, but nobody noticed them, or if they did, nobody seemed to care; for although clean, Henry looked poor and miserable, and it is common for the poor and miserable to cry!

Every body seemed in a hurry, and the poor boy was quite in despair, when at last he espied a gentleman who seemed to be very leisurely taking a morning walk. He was dressed in black, wore a three cornered hat, and had a face that was as wild and benignant as an angel's.—Somehow, when Henry looked at him, he felt all his fear vanish at once, and instantly approach him. His tears had been flowing so long that his eyes were quite red and swollen, and his voice trembled, but that was with weakness, for he had not eaten for twenty-four hours. As Henry with a low, faltering voice, begged for a little charity, the gentleman stopped, and his kind heart melted with compassion as he looked into the fair countenance of the poor boy, and saw the deep blush which spread all over his face, and listened to the modest, humble tones which accompanied his petition.

"You do not look like a boy that has been accustomed to beg his bread," said he, kindly laying his hand on the boy's shoulder; "what has driven you to this step?"

"Indeed," answered Henry, his tears beginning to flow afresh, "indeed, I was not born in this condition. But the misfortunes of my father and the sickness of my mother, have driven me to the necessity now."

"Who is your father?" inquired the gentleman, still more interested.

"My father was a rich merchant of this city, but he became bondsman for a friend who soon after failed, and he was entirely ruined. He could not live after this loss, and in one month he died of grief, and his death was more dreadful than any other trouble. My mother, my little brother, and myself, soon sunk into the lowest depths of poverty. My mother has, until now, managed to support herself and my little brother by her labor, and I have earned what I could by shovelling snow and other work that I could find to do. But night before last mother was taken very sick, and she since has become so much worse, that"—here the tears poured faster than ever—"I do fear she will die. I cannot think of any way in the world to help her. I have not had any work to do for several weeks. I have not had courage to go to my mother's old acquaintances, and tell them she had come to need charity. I thought you looked like a stranger, sir, and something in your face overcame my shame, and gave me courage to speak to you. O, sir, do pity my poor mother!"

The tears, and the simple and moving language of the poor boy, touched a chord in the breast of the stranger that was accustomed to frequent vibrations.

"Where does your mother live, my boy?" said he in a husky voice, "is it far from here?"

"She lives in the last house in this street, sir," replied Henry. "You can see it from here, in the third block, and on the left hand side."

"Have you sent for a physician?"

"No, sir," said the boy, sorrowfully shaking his head. "I had money to pay neither for a physician nor for the medicine."

"Here," said the stranger drawing some pieces of silver from his pocket, "here are three dollars, take them and run immediately for a physician."

Henry's eyes flashed with gratitude, he received the money with a stammering and almost inaudible voice, but with a look of the warmest gratitude, and vanished.

The benevolent stranger immediately sought the dwelling of the sick widow. He entered a little room in which he could see nothing but a few implements of female labor, a miserable table, an old bureau, and a little bed which stood in one corner, on which the invalid lay. She appeared weak, and almost exhausted, and on the bed at her feet sat a little boy crying as if his heart would break.

Deeply moved at this sight, the stranger drew near the bedside of the invalid, and feigning to be a physician, inquired into the nature of her disease. The symptoms were explained in a few words, when the widow with a deep sigh, added, "O, sir, my sickness has a deeper cause, and one which is beyond the art of the physician to cure. I am a mother—a wretched mother. I see my children sinking daily deeper and deeper in misery and want, which I have no means of relieving. My sickness is of the heart, and death alone can end my sorrows, but even death is dreadful to me, for it awakens the thought of the misery into which my children would be plunged if ——." Here emotion choked her utterance, and the tears flowed unrestrained down her cheeks. But the pretended physician spoke so consoling to her, and manifested so warm a sympathy for her condition, that the heart of the poor woman throbbed with a pleasure that was unwonted.

"Do not despair," said the benevolent stranger, "think only of recovery, and of preserving a life that is so precious to your children. Can I write a prescription here?"

The poor widow took a little prayer book from the hand of the child who sat with her on the bed, and tearing out a blank leaf,

"I have no other paper," said she, "but perhaps this will do."

The stranger took a pencil from his pocket, and wrote a few lines upon the paper.

"This prescription," said he, "you will find of great service to you. If it is necessary, I will write you a second. I have great hopes of your recovery."

He laid the paper on the table and went away.

Scarcely was he gone when the elder son returned.

"Cheer up, dear mother," said he, going to her bedside and affectionately kissing her. "See what a kind, benevolent stranger has given us. It will make us rich for several days. It has enabled us to have a physician, and he will be here in a moment. Compose yourself, now, dear mother, and take courage."

"Come nearer, my son," answered the mother, looking with pride and affection on her son.—"Come nearer, that I may bless you. God never forsakes the innocent and the good. O may he still watch over you in all your paths! A physician has just been here. He was a stranger, but he spake to me with a kindness and a compassion that were a balm to my heart. When he went away, he left that prescription on the table; see if you can read it."

Henry glanced at the paper and started back—he took it up, and as he read it through, again and again, a cry of wonder and astonishment escaped him.

"What is it, my son?" exclaimed the poor widow, trembling with an apprehension of she knew not what.

"Ah, read, dear mother! God has heard us."

The mother took the paper from the hand of her son, but no sooner had she fixed her eyes upon it, than "My God!" she exclaimed, "it is Washington!" and fell back fainting upon her pillow.

The writing was an obligation from Washington, (for it was indeed he,) by which the widow was to receive the sum of one hundred dollars, from his own private property, to be doubled in case of necessity.

Meanwhile the expected physician made his appearance, and soon awoke the mother from her fainting fit. The joyful surprise, together with a good nurse with which the physician provided her, and a plenty of wholesome food, soon restored her to perfect health.

The influence of Washington, who visited them more than once, provided for the widow friends who furnished her with constant and profitable employment, and her sons, when they had arrived at a proper age, they placed in respectable situations, where they were not only able to support themselves, but to render the remainder of their mother's life comfortable and happy.

Let the children who read this story, remember, when they think of the great and good Washington, that he was not above entering the dwelling of poverty, and carrying joy and gladness to the hearts of its inmates. This is no fictitious tale, but is only one of a thousand incidents which might be related of him, and which stamp him one of the best of men. [N. Y. Christian Messenger.

THE MEXICANS.

They are not all bad people. They have generous qualities, which we can appreciate and should admire. Our ex-minister, Mr. Thompson, says of them, in his lately published volume:—

"On the 15th of June, 1842, the Texan prisoners of the Sante Fe expedition were released by Gen. Santa Anna, that being his birth day, or rather the anniversary of his saint (Saint Antonio,) which is the day kept by all Mexicans instead of their own birth-day. I knew that they were to be released on that day, on the parade ground near the city, and fearing that the immense populace which would be assembled, might offer them some violence, I went out, knowing that my official station would protect me, and might enable me to protect them.—Never was fear more groundless, or a surprise more agreeable. Santa Anna reviewed on that occasion a body of more than ten thousand troops; and there were not less than thirty or forty thousand other persons assembled in the field. When the order for their liberation was given, it was received with acclamations and shouts by the Mexican troops, which extended through the whole vast concourse.

The officers and others threw pieces of money to the Texans, and as they passed through the crowd, instead of jeers and insults, every Mexican had a word of kindness for them, running up to them and shaking hands, and exclaiming, "amigo, amigo"—my friend, my friend! I saw one poor lepero pull off his blanket and offer it to a Texan who was rather more ragged than he was himself. As they passed along the street, men and women would run out from their shops and offer them bread and other articles. Let it be remembered that these men had invaded their country, and that they had been sedulously taught to regard them as their born enemies (los Texanos) the Texans having all the association with a Mexican that the words los Moros (the Moors) had with their Gothic ancestors. I could not refrain from asking myself whether, if the people of any other country had invaded ours and been made prisoners, they would under like circumstances have passed through such a crowd not only without insult, but with such demonstrations of kindness and sympathy.

An incident occurred while the prisoners were confined in Tacubaya, which is characteristic, not only of the Mexicans of both sex, but of women every where. On one occasion, and it was one of the very few exceptions to the rean officer struck a Texan who was at work on the streets; a young lady of one of the most respectable families, and I sincerely regret that I have forgotten her name, who happened to be passing by, called the officer to her and asked him if he was a Mexican by birth. He replied that he was not. She said, "I am rejoiced to hear it, sir, and I did not suppose that you were, for I did not believe that any Mexican would be guilty of so cowardly an act as to strike a prisoner who dare not return the blow."

The following is the "FRIENDLY ADDRESS of the undersigned Women, inhabitants of the City of Exeter, in England, to the Women of the City of Philadelphia, and of the United States generally."

BELOVED FRIENDS AND SISTERS: The suggestion of friendly international addresses, in order to deprecate War and create a pacific spirit, having been extensively approved and its adoption pressed upon all classes, we trust it will not be deemed unseemly in Women to seek, by the same means, to influence their American Sisters in the cause of Religion and Peace.

It may not be within our province to judge of the merits of the question now at issue between our respective Governments, but we must all feel how greatly to be dreaded would be a resort to arms on any subject. Let us then, beloved Sisters, unite together, though separated by the mighty deep, in using the influence we possess, which is not powerless though exerted chiefly around the domestic heath: let us seek to infuse into the minds of our husbands, our fathers, our sons, and our brothers, and of all around us, a spirit of amity and concord, whispering peace wherever the sounds of discord are heard; and let us, as mothers, watch over the opening minds of our tender offspring and point out to them that the way to true honor is not through fields of battle, but through the enlightened, straight forward course of justice and equity prescribed by the Gospel of "*Peace on earth, and good will toward men.*"

You and we have a common ancestry and are bound together by innumerable ties of consanguinity and mutual interest; surely then we ought to be united in the bonds of Christian love. How shall those whose interests require the maintenance of closest friendship, who ought to love as brethren, meet on the field of battle to destroy each other!

Above all, let us unite in prayer to the Great Lord of the universe, who turneth the hearts of the children of men, that He will dispose the rulers of both countries to a pacific adjustment of their national differences, that so the reciprocal benefits of friendly intercourse may still be maintained, and that, under the benign influence of peace, the cause of religion and virtue may prosper, and these two great nations perform their part in promoting the advance of that blissful period, foretold by the prophet, when nation shall not lift up the sword against nation, and the people shall learn war no more.

With sentiments of sincere good will,
We remain your Friends and Sisters,
RACHEL SPARKS, ELIZABETH KNOTT,
MARIA SHEPPARD, and 1620 others.

FOR PARENTS AND CHILDREN.

THE FAULTS OF CHILDREN—HOW TO BE TREATED.

It may be well to drop a hint against the folly and impropriety of making the faults of your children the subject of conversation with other people. Nothing can be more unkind and injudicious. If you wish your children to reform and improve, you must throw a shield round their character. However foolishly they may have acted, let them see that you are anxious to keep open the way for their return to propriety and respectability. Many a youth had been hardened and driven to reckless despair by being tauntingly upbraided, before strangers, with misconduct, which never needed, and, therefore, never ought to have been known beyond his own family. On the other hand, many a wanderer has been encouraged to return, by observing, in those most injured by his follies, a general readiness cordially to reinstate him in their esteem, and to shield his reputation from the reproaches of others. It is not wise for a mother either to boast of the excellence, or to publish the faults, of her children—but rather to ponder them in the heart; to mention them only at the throne of mercy, there to implore grace to confirm what is right and correct what is wrong, and in all things, to make plain before her face the way of her own present duty in reference to them. [S. School Journal.

LYDIA GIVING UP THE BEST PEACH TO HER BROTHER.

Last evening, (I continued,) I took supper with Lydia's father and mother. Before supper, Lydia, her parents, and myself, were sitting in the room together, and her little brother Oliver was out in the yard, drawing his cart about. The mother went out and brought in some peaches; a few of which were large, red-cheeked rare-ripes—the rest small, ordinary peaches. The father handed me one of the rare-ripes, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the smaller ones, and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out, and was gone out about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little more sharply.

"No, father," said she, "I did not give him *that*."

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! Did you not give your brother any?" asked the father.

"Yes, I did, father," said she. "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father, rather sternly.

"Because, father," said Lydia, "I thought he would like mine better."

"But you ought not to disobey your father," said he.

"I did not mean to be disobedient, father," said she; and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me, father," said Lydia, "if I did give brother the biggest peach;" and the tears began to roll down her cheeks.

"But I wanted you to have the biggest," said the father; "you are older and larger than he is."

"I want you to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear, generous sister, "I love him so—I always feel best when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of every thing to your affectionate little brother. He is a dear and noble little boy, and I am glad you love him so. Do you think he loves you as well as you do him?"

"Yes father," said the girl, "I think he does; for when I offered him the largest peach, he would not take it, and wanted me to keep it; and it was a good while before I could get him to take it." [A Kiss for a blow.

CONSTANCY. The constant man looks up to heaven in full hope, even when it is darkened, as flowers that open with the sun, close not, though he be hid by the clouds. [Boston Sun.

How many heart-aches should we spare ourselves if we were careful to check every unkind word or action towards those we love, by this anticipating reflection. The time may soon arrive when the being, whom I am now to afflict, may be snatched from me forever to the cold recesses of the grave, and deaf to the voice of my remorseful penitence. [Ib.

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New York, May, 1846.

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CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.

Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev. G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev. C. Robbins, Rev. E. Peabody, Mr. George W. Bond, Boston; Rev. G. Putnam, Roxbury; Mrs. H. Ware, Jr., Milton; and Mr. David Dana, Lowell.

Particular information may be obtained by addressing the subscriber. H. F. EDES.
Plymouth, Feb 25, 1846 tf mh7

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches* usually taught in Female Seminaries.

The *next Term* will commence on Monday, the 20th of April, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES. Drs. A. R. Thompson and W. J. Walker, Rev. Messrs George E. Ellis, Wm. Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev. F. A. Farley, Brooklyn, N. Y. and Rev. Dr. Wayland, Providence. m14

ANNIVERSARY WEEK.
TO CLERGYMEN AND OTHERS ATTENDING THE ANNIVERSARIES.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentestry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 23, 1843. No. 27 Somerset Street.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.
my27 eop

FRESH SUPPLY OF CARPETINGS: THE NEWEST AND BEST STYLES. JOHN GULLIVER, at Chambers over 313 Washington street, is receiving from the most approved manufacturers a large supply of CARPETINGS, which he will sell at the LOWEST PRICES, WHOLESALE and RETAIL.

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Faith shall be learn of the husbandman casting good corn into the soil.

And if thou train him to trust thee, he will not withhold his reliance from the Lord."

[Proverbial Philosophy.

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